

NOVEMBER • 1952

Christian Herald

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C44

God give us men! A time
like this demands strong
minds, great hearts, true
faith and ready hands;
Men whom the lust of office
does not kill;
Men whom the spoils of office
cannot buy;
Men who possess opinions
and a will;
Men who have honor—men
who will not lie;
Tall men, sun-crowned, who
live above the fog
In public duty and in
private thinking!

Josiah Gilbert Holland

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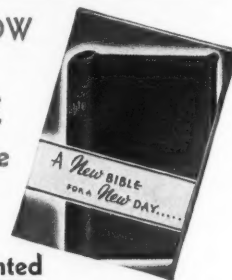
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All in the Family

James S. Pope (*You Have the Right to Know*, p. 22) serves a wide swath of Kentuckians as executive editor of *The Louisville Times* and *The Courier-Journal*, and citizens everywhere as chairman of the freedom of information committee of the American Society of Newspaper Editors. Battling the suppression of information



about the operation of government — local, state and federal — liberty-loving and scoop-wise Mr. Pope reports: "We are beginning to suspect that the biggest uncovered story of our time is the insidious seizure of news prerogatives by public officials."

Helen D. Leaf penned *They That Hunger* (p. 24) after seeing a newsreel which showed nothing but hands reaching out for bread. "I'd always loved hands and believed they should hold pretty things — never have to be stretched out in need. As a child I had wonderful homemade bread, beautiful flowers to hold in my hands."

Delbert G. Lean, distinguished professor emeritus of Wooster College (Ohio) would rather talk about his favorite character Henry than his Henry-less opus on page 6. Asked, "How did you come to write *In the Barber's Chair*?" he replied succinctly, "I needed a haircut."

Richard Neuberger (*Books for the North Country*) spent three years of military service in Alaska and the Canadian Arctic during World War II and has returned many times since. While traveling on the *S. S. Forester* he first met Frank Heintzleman, subject of his spruce-flavored piece on page 59. Mr. Neuberger and wife Maurine are perhaps the first husband-wife legislative team in U. S. history. He serves in the Oregon State Senate, she in the House of Representatives.



And in December: *My Star in the East*, Beatrice Plumb's stirring testimonial to the life-changing friendliness of an unpretentious Sunday-school teacher . . . Margaret E. Sangster's unforgettable story, *Woman in the Shadows* . . . Cedric Larson's brisk profile of hymnsinging Beverly Shea . . . Dr. Bob Jones, Jr. at his sermonizing best with *Christmas Means God with Us* . . . and a garland of other articles and stories to make the season meaningful.

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

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NOVEMBER, 1952

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How much more can Jesus do for you?

Problems and Troubles Disappear When Jesus Is Your Partner

IF JESUS came to your door tonight, what questions would you ask Him? What eager words would tumble from your lips as you spoke with Him about your world, your family, yourself?

Wouldn't you say: "Savior, how can we cure our evils of war, crime, persecution, international hate and suspicion? What shall we do to halt our moral decay and heal our spiritual emptiness? How shall we be saved when daily we become more separate from God?"

And—wouldn't you seek the answers to your own life in the Lord's divine presence? Wouldn't you talk quietly with Him about your outer life of duty, faith, action and your inner life of guilt, fear and anxiety?

The Answer To All Problems Lies In Jesus

You are a busy person. Hundreds of voices clamor for your attention; you have your work, your family and future to worry about. You consider yourself a good Christian, yet you know it isn't enough merely to "believe in God", "pray to God", "keep His commandments". It isn't enough to read your Bible daily or even to "worship God". The answer is clear, written in fire: to live in victory we must find Jesus and take Him into every moment of our lives.

But we Christians know the way is hard. We need constant inspiration, a bright lamp to guide us. When we are miserable, angry, jealous, we need demonstration of God's goodness. When we are mean, critical, "bossy", we have denied Him—even denied we need Him . . . and we long for examples of His love to lead us. When we are tense, unhappy and dissatisfied, we need proofs of His mercy and interest—proofs that our prayers and pleas are heeded.

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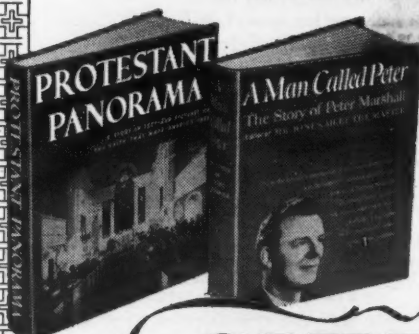
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● *I often read of cases where escaped prisoners, who have lived many years an upright life with a fine family, have been recaptured. Don't you believe it would be better to allow such an one to continue in his new life as a good citizen, rather than to bring up his past and ruin his family life? Surely he has done as the Master commanded: "Go and sin no more."*

NORTH CAROLINA

S. F.

I find that frequently, if not generally, when an escaped prisoner now living an upright life is discovered—it is made possible for him to go on with his right living. There are, of course, circumstances peculiar to each individual case and I do not believe that there is a standard answer for the question you raise, or that a standardized program could be created for all escapees.

Are All Men Brothers?

● *A prominent clergyman of Chattanooga, Tenn., has said publicly that he does not believe all men are brothers, that they are only brothers when they are brothers in Christ, and that he will never again support "Brotherhood Week" unless the name is changed to "Freedom" or "Fellowship" Week. I enclose clipping. What do you think?*

TENNESSEE

G. S.

The clipping also quotes from the Chattanooga clergyman: "We are glad to give our blood for our boys in Korea. But to call these Communists brothers when they are killing our men is a position we are not willing to take." The preacher is also quoted as saying: "This is a unitarian creed. We in trinitarian faiths do not accept it."

Well, I am a trinitarian. Doctrinally, I am an evangelical conservative trinitarian. But also, hard as it is, I accept and strive earnestly to practice the direct command of Jesus: "Love your enemies. Bless them that curse you. Do good to them that hurt you." For me, that is trinitarian, too. Surely we will not go back to those far tragic

times when the hierarchies violently argued the question: "How many angels can stand on the head of a pin?" and when some of them affirmed, "Hell is paved with the skulls of infants."

Healing and Conversion

● *Did Jesus heal the body before or after he converted the soul?*

OHIO

C. G.

Both! Jesus was and is the Great Physician. He ministered to and healed the body and soul. And always He converted and healed people as was their need and as they came to Him.

Christian Terminology

● *Is it correct to refer to those who live in the Far East as Asiatics and Orientals?*

Not correct. Dr. James K. Mathews, Associate Secretary, Division of Foreign Missions, the Methodist Church, has this to say: "We do not say Europetics or Americatics; we say Europeans and Americans. We properly say Asians."

Along with the rest of you, I stand corrected, and shall speak accordingly. There are a few spots like the above where, in the interests of a Christian world, we need to purge our vocabulary.

Prayer Will Help!

● *After a serious operation and while I was still recovering from shock, one in whom I had complete confidence betrayed my trust. I find it desperately hard not to become bitter—not to hate this person. I try to tell myself that it is not what happens to me that matters, but that it is what we allow that happening to do within us that really matters. Am I right? Will prayer help me?*

PENNSYLVANIA

A. F.

Definitely you are right and prayer will help—absolutely, yes! I am praying that the one asking this question will find the truth and reality of this answer. She has, by her attitude, just about won the battle already!

May a Good Christian Fight?

● *Do you think any real Christian can fight in any war?*

NEWFOUNDLAND

H. P.

It would be incredible to suppose that none of the millions who engaged in World War II were Christians or that the draft divests a young man of his faith. Jesus accepted the fact of law and government by paying taxes, by suggesting that we render to Caesar the things that are Caesar's. If we tolerate local police departments with their powers of restraint, it seems to me that we must also accept policing projected to an international scale. However, these are questions which must be answered by conscience, and one cannot presume to answer for another.

"Extenuating Circumstances"

● *I am of the Episcopalian faith and, as you know, my church has strict laws regarding marriage and divorce. But the church does recognize some "extenuating circumstances." I am very fond of a man who had been married and divorced before becoming a member of my faith. I am very puzzled and would like to know: 1. Are there really extenuating circumstances? 2. Do you believe that God will give me a clear answer to my many prayers for guidance? I don't want to do anything wrong.*

ILLINOIS

M. A.

You, of course, know that there is a wide difference of opinion among Episcopalians today as to the present canon law on divorce, and that the entire matter is under consideration and discussion. In my own ministry I have made each case a matter of special care, consideration and prayer. I have never been able to standardize an answer to the divorce question. It is altogether possible that I would feel that you are fully justified in marrying the man of whom you speak. I believe that there are "extenuating circumstances," and that God will guide you to the right decision. The fact that you do not desire to do anything wrong leads me to write that your Heavenly Father will lead you in a right path.

Correction

There was a mistake in the answer to the last question on page 4 of our November issue. The date for the Collegiate Reformed Dutch Church of New York City "which has the longest continuous and unbroken succession of ministers" was 1923! It should have been 1623. And I meant in my Lord's Prayer answer (September), "Who art," not "Who are"! Excuse please!

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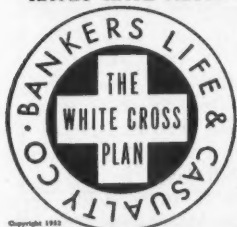
MEDICINES, DRUGS, DRESSINGS X-RAYS, IRON LUNG, ETC.

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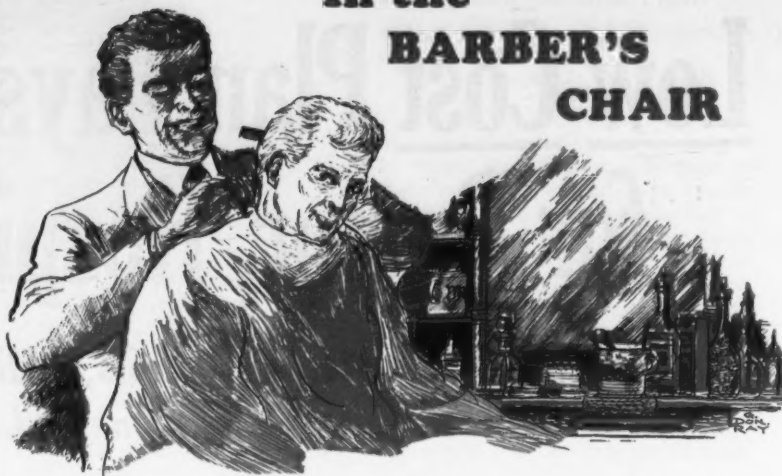
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In the BARBER'S CHAIR



By DELBERT LEAN

FOR SOMETIME, I had been in need of a good haircut. It may be that the reason I put it off was that haircuts seemed so outrageously high in price. I had the feeling, I suppose, that if I could but lengthen the intervals between the cuts, the total cost of haircuts for the year might not be much greater than it used to be. A retired college professor must cut down somewhere these days.

Well, anyway, I needed a good haircut and yesterday I drove in from the lakes to get it. It was a beautiful morning. The first touch of fall's magic fingers was on roadside, field and woods. It was a glamorous morning to be out-of-doors. The sky was cloudless and the early morning frost had left its bracing tang. And I was pleased to find an empty chair at the barber's.

When you sit down in a barber's chair, generally you'll find the barber in a talkative mood, quite ready to discuss almost any subject which may arise. Hardly any barber could be a great success in his profession unless he is a good talker. All a customer has to do is give a little hint of the direction in which his thoughts, if he has any, are going and the barber, if he is a credit to the profession, will take it up from there. He will carry on gratuitously, with only an encouraging grunt from you now and then that shows you are still awake.

He seldom gets into an argument with a customer. All subjects are treated lightly and humorously, if possible. You are supposed to have a pleasant experience while under his watchful ministrations. If you mention politics he'll tread cautiously until he senses what particular stand you may take, and then he'll find some view of

yours with which he can agree. This is not because he does not have definite opinions himself. It's just good business ethics. No businessman, if he is wise, argues heatedly with a customer, and your barber is a wise man.

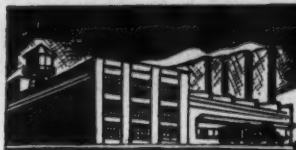
I once listened to an argument in a barber shop between a customer and a barber. The argument increased in violence as the snipping went on, and the customer left the shop in an angry mood. I can imagine that he never went in again. To be a really good barber takes wisdom, and the sagacity of a skillful diplomat.

This morning, as I took my place in the chair, I said the obvious thing you would say on such a day as this: "It's a grand morning." That simple statement might have led to any number of innocuous remarks. We might have spoken about the weather of yesterday or the day before or the day before that. It might have led to a discussion of the character and generally accepted ignorance of the weather man, and the futility of his efforts, or any number of subjects, no matter how distantly related.

"It is," my barber promptly said, and then he added something that surprised me. "But I like spring better than fall."

This was, you must admit, a bit unusual and indicated that he thought about the beauty of the different seasons. I could have agreed and the subject would have been dropped, but a college professor is always curious. And so I wanted to know why my barber qualified his remark to me, when he had agreed with me on the glory of that fall day.

This is what he said: "I like spring
(Continued on page 50)



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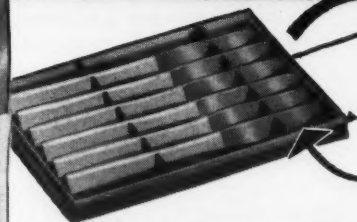
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EXTRA! 6 Steak Knives included



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- Cut thru the heaviest steak with ease
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Gleaming, mirror-bright stainless steel with Magic grip—easy to hold ... Ivory white handles make these steak knives beautiful enough to grace your finest table setting.

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Gentlemen: Please rush.....sets of Posy-Pattern 45-year-guarantee 30-piece sets of stainless steel tableware, on money-back guarantee, at \$6.95 per set.

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REMEMBER...

Edited by KENNETH L. WILSON

GREATNESS consists not in holding some office; greatness really consists in doing some great deed with little means, in the accomplishment of vast purposes from the private ranks of life; that is true greatness. He who can give to this people better streets, better homes, better schools, better churches, more religion, more of happiness, more of God, he that can be a blessing to the community in which he lives tonight will be great anywhere, but he who cannot be a blessing where he now lives will never be great anywhere on the face of God's earth. — RUSSELL H. CONWELL

*If love should count you worthy and should deign
One day to seek your door and be your guest,
Pause, ere you draw the bolt and let him rest,
If in your old content you would remain;
For not alone he enters; in his train
Are angels of the mist, the lonely guest,
Dreams of the unfulfilled, the unpossessed,
And sorrows, and life's immemorial pain.
He wakes desires you never may forget,
He shows you stars you never saw before,
He makes you share with him forevermore
The burdens of the world's divine regret.
How wise you were to open not—and yet
How poor if you should turn him from your door!*

—S. R. LYSAGHT

From Bessie M. Hubbs, Kirkville, N. Y.

ASMILE costs nothing but creates much. It happens in a flash and the memory sometimes lasts forever. It cannot be bought, begged, borrowed or stolen—but it is something that is no earthly good to anyone until it is given away. So if, in your hurry and rush, you meet someone who is too weary to give you a smile, leave one of yours. For no one needs a smile quite so much as he who has none to give.

—AUTHOR UNKNOWN

From Edna L. Randall, Lakewood, Ohio

Treaty Between the Pilgrims and Massasoit

1. That neyther Massasoit nor any of his should injure or doe hurt to any of our people.

2. And if any of his did hurt to any of ours, he should send the offender that we might punish him.

3. That if any of our Toodles were taken away when our people were at worke, he should cause them to be restored, and if ours did any harme to any of his, wee should doe the like to them.

4. If any did unjustly warre against him, we would ayde him; if any did warre against us, he should ayde us.

5. He should send to his neighbour Confederates, to certify them of this, that they might not wrong us, but might be likewise comprised in the conditions of Peace.

6. That when their men came to us, they should leave their Bowes and Arrows behind them, as wee should doe our Peeeces when we came to them.

AMAN cannot speak but he judges himself. With his will, or against his will, he draws his portrait to the eye of his companions by every word. Every opinion reacts on him who utters it. It is a threadball thrown at a mark, but the other end remains in the thrower's bag. Or, rather, it is a harpoon thrown at the whale, unwinding, as it flies, a coil of cord in the boat, and if the harpoon is not good, or not well thrown, it will go nigh to cut the steersman in twain, or to sink the boat.

—RALPH WALDO EMERSON

*I did not think, when you came yesterday
And we were talking in our usual way,
Out in the garden where the larkspur's blue
Is misted by the drifts of meadow rue,
Of loving words I long had meant to say.
I noticed how your hair was turning gray.
How tired your eyes; and when you went away
I let you walk; I might have driven you—
I did not think!
And when we passed a long white jasmine spray,
You stooped to breathe its fragrance where it lay
Against the wall, all glistening with dew;
I let you go without that flower, too—
But laid it in your cold, dead hand today.
I did not think.*

—MARIAN GREENE BARNEY

From A. Schmidt, Hollidaysburg, Pa.

*For there's a Heart,
And there's a Hand,
We feel, but cannot see;
We have always been provided for,
And we shall always be.*

—Author Unknown

From Florence N. Dey, Pemberton, N. J.

MY LITTLE BOY

My little boy is only four

And restless when the children shout,
I see his eyes, at once, alight

With longing, as they run about;
I can stride swiftly to and fro

Or sit at leisure, as I choose;

Oh, God, to think I used to frown
Upon a worn-out pair of shoes!

—Elva Smith

*My life must touch a million lives
In some way ere I go
From this old world of struggle
To a land I do not know;
So, this the wish I always wish,
The prayer I always pray:
Let my life help the other lives
It touches by the way.*

—Author Unknown.

From Mrs. G. R. Birch, Beatrice, Nebr.

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items returned, and no original material used.



Our Ambassadors of Freedom In Distant Lands

The two men sat in darkness on the long veranda; the gasoline lanterns drew too many bugs out of the humid night. For added protection, they sat inside a framework of mosquito netting.

The visitor had jeaped up-country for an overnight stay. Back in Wisconsin, the pair had known each other in high school. Now, one was an engineer for a far-flung industry.

The other was a missionary.

They talked about the States only casually, for both had been gone for years, and gradually the talk swung around to the local scene. Uppermost in the minds of both was the tide of Communism lapping at the land.

"Your people are hardly bubbling over with friendliness," commented the engineer.

"They're hungry," was the answer. He went on to tell why. It wasn't a pleasant summary: the war, epidemics, poverty, dirt, ignorance. And, constantly, the Red influence deliberately twisting misery into a means for power. He told of many incidents concerning the mission, of work blocked, plans wrecked, even of physical violence.

"Tell me," said the visitor, finally, "why do you stay?"

The missionary sat for moments, weighing his words, trying to pack into a few sentences the belief of a lifetime. Then he started to talk:

"Did you ever try to reason with a Communist? It's a heart-breaking job. It's . . . well, it's like trying to talk to a person who is hypnotized. You just can't get through. But those are the real fanatics. Fortunately, for every one of them there are thousands who are just unhappy . . . who are open to Christian guidance and are grateful for help. So this is the place to stop godless Communism, this is the front line.

"The young, particularly, are our big hope. You see, the Reds only make promises; they don't deliver anything even in the way of material help, much less faith and kindness. We missionaries have the true message to aid the spirit. And when we see the people living in despair in poverty and filth, we do all we can to aid them in material ways as well. If you only knew how much it helps; if we only had a few more of the things we need . . . Any-

way, unless we are driven out, this is the place to stay."

There wasn't much answer to that. The talk drifted. Then the engineer stood up, ready to call it a night. "Need anything from home?" he asked in an offhand way. "I'll be back in a few weeks."

The missionary, drawn and tired, started to make a factual reply. Then, realizing it was a routine remark, he replied: "Yes, we do. Just a few things. A new hospital, six doctors, a pharmacy, an ice plant, a good Wisconsin dairy and . . .

"Whoa," gasped the engineer, "I'm only one man."

Yet back of the missionary's words, the real need was evident.

» » »

The needs all add up to the same thing: health and healing and morale and aid to those who need it desperately.

One person, unless a millionaire, can't do much. But thousands, working together, can. For instance, there's an easy way to give your missionaries and their co-workers some of the aid they need — a touch of America, a part of better living they must illustrate in the outposts of freedom.

Years ago, nothing could be done about the heat, the lack of drugs and serums and ice, the scarcity of fresh milk in far-off lands. Now, it can.

Science has evolved a way to bring one of the basic advances of civilization to any part of the world. It's a simple thing, in essence — a refrigerator. Yet it is remarkable in that it operates far from mains or power lines, on the universal fuel, kerosene. It has no moving parts . . . runs on for year after year in any temperature.

To the missions, it means a method of preserving the miracle drugs of today, a means of keeping blood plasma on hand, a way to give children milk. Ice that pops out of a freezer chest can stop inflammation . . . keeps a patient

alive until a surgeon can remove an appendix or get at the cause of a fever.

The results are many fold. They bring gratitude; they produce proof that America and the faith of missionaries offer the real way of life.

This refrigerator is one of the famous Servel models that produce cold from heat, and use either gas, electricity or kerosene for fuel. It is available through the Servel International Division at a special price for missions. It's big, modern, efficient, as fine as anything in homes or hospitals or pharmacies here.

Many church groups unite to send these mission models abroad. They set aside church funds. Individuals mark their personal donations for such gifts. Servel handles all the shipping and export details; a model can be delivered in the shortest time, by the most direct way.

When you read the letters which come back from foreign lands, you begin to realize just how much such a gift means to our outposts against world barbarism. And you can read these letters, for Servel International has published a small booklet on refrigeration for missionaries in which the workers from all continents tell how this product of science aids their work. The book also tells of how a mission group can order a kerosene Servel . . . gives all the other essential details.

» » »

These are the colder days of the year here in America. Yet you still use refrigeration daily, and many times per day. You don't have to stock drugs. They're nearby. But think, each time you open the door, of lands where there are no cool days. Just endless, oppressive heat . . . no means of keeping food or milk or medical supplies. Then think what your group gift could mean.

Write for this booklet today. Your aid means that you are taking an active part, right on the front line around the world, in the battle for freedom.

MISSIONS DEPARTMENT
SERVEL, INC.



INTERNATIONAL DIVISION, 20 PINE STREET, NEW YORK 5, N. Y., U.S.A.

It is difficult to write a definition of the American way.
But it is easy to find good examples. Here is one:

More goods for more people at less cost ... but how?



BEFORE we get serious, will you play TRUE OR FALSE with us for a minute? See how smart you are as a comparison shopper.

1. The 60-watt electric bulb that was 15¢ in 1940 is now 14¢ plus tax.

TRUE _____ FALSE _____?

2. Today an 8-cubic-foot refrigerator costs \$12.30 less than it did thirteen years ago, even including today's federal excise tax.

TRUE _____ FALSE _____?

3. The 40-watt fluorescent lamp you buy today for \$1.05 was *not* cheaper before the war. Then it cost \$2.80. TRUE _____ FALSE _____?

4. A nice little arc welding set, in case you always wanted to own one, you can buy for *less* than it cost twelve years ago. TRUE _____ FALSE _____?

Finished guessing? The right answer in each case is TRUE.

Of course some of our prices at General Electric are up, as well as down. A popular model electric range is up \$75.45 in thirteen years, but we could list twenty things that make it a better value now. Our best-selling electric iron is \$12.95, instead of the prewar \$8.95. But the iron is lighter in weight and more efficient. On the other hand, TV sets are

better and lower in price.

Now if your bump of curiosity is normal size, you'll interrupt to ask *us* a question: "How come you folks at G.E. can deliver so much for the money, when the cost of most things is almost double?"

How we do it is no particular secret. (1) We keep thousands of engineers busy redesigning, improving, simplifying. (2) Where possible, we cut out "handmade" jobs. Items once custom-made, are today more likely to be standardized. (3) We develop new materials to improve our products. (4) We encourage employees to help scheme up efficiencies on the production line. (5) We mass produce.

These are some of the forces at work to keep prices reasonable in spite of higher taxes, higher wages, and higher material costs.

Will you do us a favor? Next time you hear anyone sound off that "everybody's jacking prices up" and "things aren't as good as they used to be," remind such pessimists that you know a company that aims to deliver more goods for more people at less cost—*less real cost*.

You can put your confidence in—
GENERAL  ELECTRIC

● AT HOME ●

NO RETURN: Presidential elections are not won in July. They are won (and lost) in November. Not until a voter drops his ballot into a padlocked box has he definitely, finally, irretrievably voted. Until he reaches that point of no return, he can change his mind, and does, witness the overturned appecart of 1948. This, too, is a changeable year. Some who have been likers of Ike are taking their enthusiasm elsewhere (Faye Emerson of TV repute, Senator Wayne Morse of politically unpredictable Oregon, to name two). Others who were for Mr. Stevenson are switching allegiance (viz., Governor Shivers of Texas, Governor Byrnes of South Carolina). There is change within the parties. Democrats came out of their convention bragging, "See, Ma, no black eyes!"—for astute peacemakers had talked belligerents into keeping their fists out of camera range. Now look at 'em! The Republican party came out of Chicago sliced down the center and Mr. Stevenson directed many a polished chuckle at the "two-headed elephant." Now with Taft enlisted under the General, the elephant is no longer a sideshow spectacle. A two-headed donkey is now causing the wonderment.

ONE VOTE: Don't take it for granted that your candidate can make it without your vote. In 1948, reports a provocative piece in *Pathfinder*, just 131,293 more Republican votes properly scattered in Illinois, Ohio, Iowa, Idaho and Wisconsin would have elected Dewey President. In Ohio, one extra Dewey vote in each of the 9,710 precincts would have swung the state.

And look at this chain of destiny: In 1842, Henry Shoemaker, Indiana farmhand, used a homemade ballot to vote for Madison Marsh as State Representative. Officials eventually counted it to break a tie, and Democrat Marsh defeated his Whig opponent, 361 to 360. Next year, in 1843, the state legislature was deadlocked in picking a U. S. Senator. On the sixth ballot, Marsh's vote elected Democrat Edward A. Hannegan, 76 to 75. Early in 1845, Congress debated admitting Texas to the Union. The House was for it, the Senate was evenly divided. Senator Hannegan's vote for annexation

avoided a tie; Texas became a state in December. In May, 1846, President Polk asked for war with Mexico. The Senate Democrat majority was tied. Hannegan came by, cast the fateful vote that took us in. And Henry Shoemaker had a finger in American history, because he went to the polls instead of sitting at home with his stockinged feet propped up on the windowsill.

NOVEMBER 5: All eyes are turned toward the 4th, the year's most spectacular day of fireworks. But there's going to be a morning after. On November 5, speechmaking will be done for another four years. Campaign headquarters in a hundred cities will be littered with discarded posters and scribbled tally sheets. Secret Service operatives will be dogging the footsteps of the President-elect of the United States; crowds will be clamoring at his door. There will be no Secret Service for the defeated candidate and he will need none. Except for a few close friends, he will be alone—alone as a man can get—for that is the way of the world the morning after election. There will be laughter and weeping in the land, shouts and whispers, hearty congratulations and self-conscious condolences. Those who voted for the winner will go off to work with a spring in their step, the bright conviction that the world has been made safe for democracy. Those who voted for the loser will wonder how so many apparently intelligent Americans could be so incredibly stupid. But this will not go on for long because it dare not go on for long. Our precarious planet offers little time and space for either gnashing of teeth or thumping of chests. There is enough of achievement behind us to stop our tears, enough of challenge in front of us to silence our trumpets. November 5 will be a day for the closing of ranks and the joining of hands.

Indeed, November 5 might be the most exactly appropriate time of this year for a National Day of Prayer.

GAMBLING: "People are going to gamble, whether or no, and we might as well legalize gambling so we can tax it and get money to support orphanages and buy milk for babies"—so runs the timeworn argument. It's the same argument that was used to liquidate

Prohibition. Folks were taken in by it then, they're being taken in now. Churches (most of them) have shouted themselves hoarse, warning of the dangers of gambling, illegal or legal. Now they have powerful allies. The American Bar Association's commission on organized crime said, in a report after two years of research, "The evils that flow from tolerated illegal gambling, when the laws are simply not enforced, are precisely the same as those which appear when gambling is legalized." The Kefauver Committee shoved up tons of those evils. Says ABA's commission devastatingly: "No one has ever been able to come forward with positive arguments in favor of professional gambling in terms of intrinsic worth or social utility." Say we: If it's not good for something, it's good for nothing.

COMPREHENSION: Take a firm grip on your powers of concentration and see if you know what this means: "No official communication of the projected general mediation has been made to the government of the United States by any one of the powers who are to participate in it; and although the Duke de Richelieu and the Russian Ambassador both, in conversation with you, admit the importance of the United States to the subject, and of the subject to the United States, yet the former abstains from all official communication to you, of what the Allies are doing in it, and the latter apologizes for the silence of his government to us concerning it on the plea that being upon punctilious terms with England they can show no mark of confidence to us but by concert with her." That is "diplomatic language," an actual sample statement from an examination given applicants for appointments as U.S. Foreign Service officers. The object of the passage is to test their "ability to read the English language with comprehension and with reasonable speed."

No wonder the world is diplomatically helter-skelter!

COURIER'S CUES: A big-scale Red offensive in Korea may have come by the time you read this. . . . In 1948, 62 per cent of eligible Protestant voters went to the polls, 72 per cent of Roman Catholic voters, 78 per cent of Jewish voters. . . . We've got to recruit 1,300,000 schoolteachers by 1960. . . . Individual income taxes are scheduled to drop on January 1, 1954, barring tinkering with present law. . . . A farmer needs \$12,000 worth of machinery to operate a 200-acre Ohio farm today. . . . Peak danger period from Russia is now supposed to be 1955 instead of 1954—we hope. . . . U.S. legations in Lebanon, Jordan and



YOU CAN VOTE!

Syria have been raised to embassy rank—shows growing importance to us of area. . . . Canberra twin-jet bomber's same-day Atlantic round trip dramatizes British jet lead over U.S. . . . Low-priced ice cream (19 cents a pint) using cottonseed oil and skim milk is to give dairy farmers more worries. . . . Fighter plane windshield wipers have been costing \$5000 each. . . . And in London, punsters are calling the coming June 2 Coronation robe a reign coat.

• ABROAD •

STRINGS: Now we can see how it looks on somebody else. Red China gave India a famine relief donation of 400,000 rupees (some \$84,000), carefully bound up with strings. It was to be distributed through the Communist Famine Relief Committee in Andhra, which, by the merest coincidence, just happens to be a Communist stronghold. Peiping, in other words, was saying, "Here is money for relief but use it to strengthen Communism in India!" To Prime Minister Jawaharlal Nehru's everlasting credit, India returned Peiping's "gift." Now that we see how coldly calculating, how devoid of humanitarian motive is politically-inspired charity, let's make sure that it doesn't corrode *our* conscience. The atom bomb is a terrible weapon, so is napalm. But *food* is the cruellest of all.

PEP: The bear who came to dinner is settling himself for a long winter's nap. Chinese Foreign Minister Chou En-lai brought home the bad news. This was the year the Russians were to move out of Port Arthur, turn back the Manchurian Changchun railroad to Chinese control. But the Chinese have decided to "invite" the Russians to stay in the key naval base. And although Mr. Stalin is giving up official title to the railroad, the line will still be "available" for such Soviet use as required, Russian technicians will keep the wheels turning. Under watchful eyes China is to have "complete disposal" (1) of the railroad. The communique was flowery. Together, China and the Soviet Union were going ahead in "friendship and cooperation to secure peace and international security." But Chou should note that it is Chinese who are being killed in Korea, not Russians. And that the war has to date cost China \$5 billion. How long can Peiping take in good grace these pep sessions that always end with the jovial words, "Let's you get back in there and fight!"?

LEIPZIG: We were interested in an editorial in the New York *Herald Tribune*, drawing a warning from the Leipzig fair. A correspondent had gone back to the fair (in East Germany) after an absence of eighteen months.

He found the atmosphere less saturated with propaganda than before, folks more engrossed in a flourishing inter-satellite trade. East German industry seemed to be staging a remarkable recovery, he reported, especially in the manufacture of farm machinery and railroad and construction equipment. There was an abundance of merchandise in the shops, though most of it at high prices. Americans were not as welcome as they had been a year and a half before. The editorial points up the conclusion—and this from a newspaper, not a pulpit—that the U.S. had better get rid of the notion that its greatest appeal lies in mechanical know-how. East Germany is doing all right for itself with its tools and factories—even attaining something close to prosperity, whether because of Communist compulsion or whatever.

But America has something else to offer—something that Iron Curtain countries don't have. The editorial put it this way: "One may conclude that the West cannot comfortably rely on prosperity to magnetize East Germans and bring them into camp. It is the intellectual and spiritual wealth of the West that makes it truly formidable." That's it!

JAPAN: Her pretext for taking Manchuria was a need for more room, more resources. Her excuse for Pearl Harbor was that the U.S. was in the way of Japanese expansion. Manchuria is now in other hands. The war loosed on a fateful December Sunday afternoon is ended. But the problem is still there—evidence that the winning of a war offers nothing but respite for the solving of old problems. Japan still has too many people, not enough food, not enough jobs—combination with a power potential so vast it makes the A-bomb look like a firecracker. Before the war, Japan had 68 million people. By war's end, the population had mounted to 72 million. Now there are 85 million, and by the end of the decade, there will be over 90 million. They are crowded on four islands that, put together, are about the size of California. Every year, the country must find jobs for 700,000 more people, and to do it, Japan's industry must expand. We can't do much about Japan's population. We can do something about food and jobs. But some of us resent seeing Japanese toys in our five-and-tens, Japanese dishes in our department stores. Would we rather spend American blood on Japan, than American dollars?

CHILDREN: They always suffer in war. The most heart-rending pictures that come out of Korea are those of children. The photograph that stirred the heart of America a decade ago caught a forlorn Chinese baby in a bombed-

out railway station. But their suffering does not end with the penning of peace. Being children, they are curious, adventuresome. In this country, it is a red-letter experience when a boy's active foot kicks up an Indian arrowhead—lethal weapon of its day. In countries that have felt the impact of modern warfare, left-behind weapons are not so passive as arrowheads. They burst into destruction at a touch. In Italy alone, 1400 children aged 5 to 12 are killed each year by bombs, hand grenades, artillery and mortar shells left over from the war. Another 7000 are injured. Since the Italian campaign ended in May of 1945, more than 58,000 children have become unwitting casualties!

● CHURCH NEWS ●

WOMEN: At the fifty-seventh triennial general convention of the Protestant Episcopal Church, women were denied voice and vote in the House of Deputies. It probably was not the most significant action taken at the convention, but it was undoubtedly the most indefensible. Most of the opposition was voiced by Dr. Ronald L. Jardine, physician of Williamsport, Pa. His argument: the "rank and file" of Episcopal women did not favor the resolution. (The identical argument when the 19th Amendment to the U.S. Constitution was an issue!) We marvel at the temerity of any mere man who states assuredly the mind of women. Dr. Jardine did it without even looking for shelter. Adding insult to injury, he summed up, "The ones who want it are the upper echelons of the Woman's Auxiliary—the career type of woman." Does the good doctor prefer the *lower* echelons? And just what is wrong with the "career type" of woman?

UNITY: In the valley of the shadow of death, there is no unscalable fence separating Roman Catholics from Protestants—this is the lesson that repeatedly comes from Iron Curtain environs. Three more examples: (1) Leaders of the 75th German Roman Catholic Day observance, scheduled for both zones of Berlin, were told by Soviet authorities that no gatherings could be held on their side, outside of church buildings. Whereupon officials of the Evangelical Church offered the Catholic Day committee the use of large Protestant edifices in East Berlin for meetings. Protestant families threw open their homes to accommodate delegates. Bishop Otto Dibelius, head of the Evangelical Church of Berlin-Brandenburg, asked Roman Catholic Archbishop-elect Joseph Wendel to be his personal guest during the observances, and Archbishop Wendel accepted the invitation. (2) In Austria, three offi-

cials of the Evangelical Church received invitations to attend a Catholic Congress—this for the first time in the history of the Roman Catholic Church in Austria. (3) And in China, when the Rev. Felix Paulsen, Lutheran missionary, was tried on a trumped-up charge and sentenced to be shot, Roman Catholic nuns in Pakhoi prayed for him. In a note sent secretly to another Lutheran missionary, the nuns said: "Our prayers and thoughts are today devoted to him, who is going to stand before his Lord and receive the Crown of Martyrs. We shall also celebrate a mass for him." Mr. Paulsen was not shot, and after being held captive for 22 months, arrived safely in Hong Kong in September. We think the prayers at Pakhoi helped.

TOLERANCE: The nuns were not less-Catholic for praying, nor the Austrian Protestants less-Protestant for accepting the gracious invitation proffered them. Brotherhood doesn't mean a blurring of convictions—despite certain "tolerance" advocates who would throw out their faith along with their prejudice. We came upon that curious attitude in a newspaper review of the Missouri Lutherans' excellent new television series, "This Is the Life." (See page 18.) The reviewer spoke highly of the films—as, indeed, anyone must!—but concluded: "We are living in an age whose rallying cry is tolerance, tolerance for each man's faith, respect for each man's love, whatever it may be. The message that closes

'This is the Life' lays heavy stress on 'the Christian way of life.' This is all very well. But in the good society we're all working for, one religion vaunteth not itself over other religions."

When a Christian ceases to bear down on the Christian way of life, he had better fold his altar and silently steal away. More power to the Lutherans for their "heavy stress"! What this country needs is more of it, from bottom to top.

COOKIE CHRISTIANITY: Dr. William Hawley, Dean of Students at the University of Chicago Divinity School, made a point that churches could well take to heart. He was talking about "the gap that exists between the world of the mind and that of the spirit on university campuses," as he addressed the National Student Council of the YMCA and YWCA. He was worried about two things. First, that too much of student life is a fact-finding and fact-classifying operation, "with little concern for the dimensions of feeling and emotion." (And, of course, many of the smaller religious bodies have been proving for generations that you can't have motion until you have emotion—and in the proving they've grown phenomenally.) Second, that religious groups can't neglect the student's intellectual side. Then he lit into a finger-wagging sentence that ought to be spelled out in neon: "Instead of serious communication and spiritual sustenance that has integrity with the intellectual issues raised in the class-

EPISCOPAL CONVENTION: Bishop Henry Knox Sherrill opened the Episcopal Church's 57th Triennial Convention before a crowd of 14,000 in Massachusetts' Boston Garden. Some 3,000 had to be turned away. Colorful procession preceding the service included 180 bishops, 500 lay and clerical delegates, 1200-voice choir.

RNS PHOTO





RNS PHOTO

MEDITATION MUSIC: Twenty selections on an all-hymn juke box provide music for midweek meditators in St. John's Evangelical Lutheran Church, Harrison, N. J. Above, the Rev. Theodore P. Boernhoeft shows a parishioner.

room, the students are offered more campus-style fellowship with tea and cookies."

On and off campuses, aren't we capable of something better than cookie Christianity? Has it come to the place where youth—and adults, too—can meditate only with mouths full?

DEFINITION: Eastern Baptist College began business on 53 acres at Philadelphia's suburban St. David's with over 100 students registered for the fall term. An offshoot of Eastern Baptist Seminary, the 20-year-old college (formerly limited to pre-theology and pre-Christian Education) now is a full-fledged liberal arts institution. A bad time for a college to get under way? Of course. Any pessimist can wet a finger to a wind that will keep him from sowing, or squint at a cloud that discourages reaping. It takes vision—and more often, plain everyday enterprise—to recognize that today is the right day. That it's right for Eastern is clear from President Cuffin's dedication speech. His definition of what Eastern means by calling itself a "Christian college" will warm the hearts of church-goers, Baptist and otherwise, who have decided that in some "church-related" colleges the relationship is excessively distant.

Here's his credo: "We interpret a Christian college to be an institution of higher education, which, while adhering to accepted academic standards, employs active Christians only, as its faculty members and administrative officers, accepts the teaching of Christ and the ethics of the New Testament as its motivating principle and basic

philosophy and as the most important element in its curriculum, and gives Christ preeminence."

IN BRIEF: Novelist John Hersey surveyed the other 829 members of Yale, class of 1936, for an article in *Harper's Magazine*, and found that four out of five acknowledged a religious affiliation, although the average '36-er goes to church only 15.8 times a year. . . . The Church of God (Cleveland, Tenn.) has gained 103,133 members in the past four years—equal to the church's growth in 59 previous years. . . . The Methodist Radio and Film Commission is to produce a motion picture on the life of John Wesley at a cost of \$144,000. . . . Churches, left at the switch when other atomic projects sprang into existence, are getting ready early to meet spiritual needs of the Pike County, Ohio, atomic development.

Church World Service reports that 25 per cent more emergency relief goods were shipped overseas by American churches during first seven months of 1952 than in similar period last year. . . . The Ohio area, with more Methodists than any other area in the world, is campaigning for 50,000 new members. . . . United Church of Christ in the Philippines is sending Filipino missionaries to Thailand and Indonesia. . . . Association for the Preservation and Continuation of the Southern Presbyterian Church has been formed to fight merger with Presbyterians, U.S.A. . . . Appropriately here, "Our Oneness in Christ and Our Disunity as Churches" will be theme of Second Assembly of the World Council of Churches at Evanston, Ill., in '54. . . . Moncks Corner Pharmacy of South Carolina contributed fourteen 3-year subscriptions to popular magazines, including *Christian Herald*, to nearby Berkeley Hospital.

• TEMPERANCE •

PIE: To Laura Lindley, indefatigable research secretary of the National Temperance League, we are indebted for this one, which shows how the personal consumption expenditure pie was cut in 1951: Food tops the list, with 29.2 per cent. Next is household operating expense, 13.2. Clothing, accessories and jewelry took 11.9 per cent of our money, with transportation next at 10.5, followed by housing, 10.4. Recreation gobbled up 5.3 per cent; medical care and death expenses, 4.9; personal business, 4.6. Alcoholic beverages, ninth on the list, took a wedge of the pie amounting to 4.1 per cent. But don't think that alcohol was at the bottom of the list! There are five more below it: tobacco, 2.3 per cent; personal care, 1.2; private

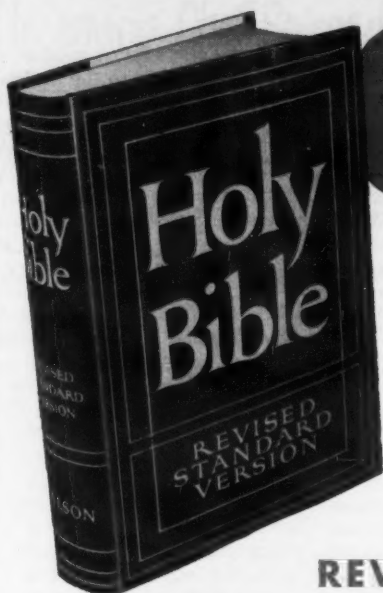
education and research, .9; *religious and welfare activities*, .9; foreign travel and remittances, .6. Religion has only a sliver of the pie. Alcohol ranks more than four times as important, in our expenditure pattern, as the church.

ALCOHOLICS: Where do they get the habit? Some folks try to tell us that alcoholism is exclusively a disease that you acquire like chicken pox. Either you get it or you don't, and the victim is pretty much the innocent bystander. Dr. Harry S. Warner, general secretary of the Intercollegiate Association for Study of the Alcohol Problem, speaking in Toronto, says it isn't so. Yale studies, he reported, show that more than half of today's alcoholics developed the craze *through years of steady social drinking*. He didn't try to paint a black and white picture. He didn't say that the "disease" attitude is *entirely* wrong—and it strengthened his case. He admitted that Yale studies show that personality conditions (sickness) were the chief factor in about 45 per cent of all cases of alcoholism. Even taking that figure at face-value, what about the rest? Social drinking, said Dr. Warner, initiated the remaining 55 per cent. Even 55 per cent of the four million American alcoholics, or the 950,000, or whatever figure anybody accepts—even 55 per cent of *that many* are a catastrophic lot of men, women and children who would never have become inviolated by alcohol if someone hadn't made them think it was "smart" to drink!

KEEPING UP: The Swiss nutrition commission has published a nationwide appeal against the sale of liquor-filled candy to children of school age. The unrestricted sale of chocolates filled with cognac, cherry brandy, or kirsch introduced youngsters to the evils of alcohol at an early age, the commission said. . . . A Brewers Foundation ad asks, "How much is the Brewing Industry paying into the U.S. Treasury?" And answers: "700 million yearly." Our answer: *Nothing*. It's the *buyer* who does all the paying; the \$700 million is all there in the purchase price. . . . The International Congress Against Alcoholism was told at the Sorbonne that New York City's Chinatown does less drinking than any other representative section of the U.S. . . . Mississippi resoundingly stayed dry, as we predicted; now the Legislature has a mandate to enforce the law. . . . The World Health Organization warns that there is more alcoholism than most people believe; that "the cost of concealed alcoholism is enormous; in many countries adult males in need of treatment for alcoholism outnumber those who need treatment for tuberculosis by several hundred per cent."

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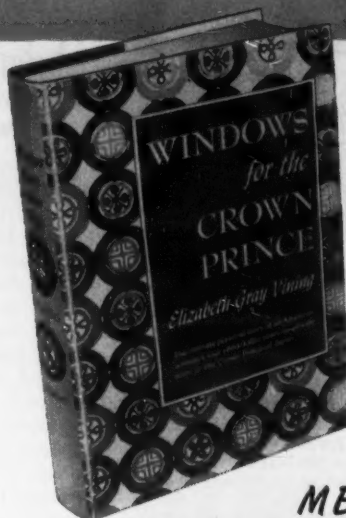
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Sunday School Lessons

By Amos John Traver

• Sunday, November 2

POWER FOR SERVICE

MATTHEW 8:5-17

JESUS refused to use His divine powers to advertise Himself or promote His Kingdom. Some of those He healed were asked not to tell. When He fed the multitude and the people wanted to make Him their king, He slipped away to a lonely place for prayer. Jesus healed because He loved men and wanted to help them.

Service in the name of Christ has not always been as clear in motive. Where a gift for healing seems to be present, there shrines are established and often become a good business. The gratitude of the healed is exploited. Pilgrimages are organized and produce fame and wealth for the promoters. Service for suffering humanity is not intended to be a means to power. Service is the outflow of the power of love when Christ is at its center. Power to serve is God's gift and is shamed whenever self-seeking corrupts it.

Jesus healed the centurion's servant out of His great compassion. He saw before Him the worried master, showing in every line of his face and tone of his voice concern for a sick boy. He recognized that the heart of the centurion had lifted the relation of master and servant to a high plane. Jesus knew of the centurion's unusual regard for His own race. He saw trust in the man's eyes as he came to Him. "I will come and heal him" is better understood as a question, "Shall I come and heal him?" Then the centurion justified all Jesus was doing for him by expressing the unworthiness of his home to receive the Lord. No wonder Jesus was amazed at his faith. So the lad was healed.

This was a good opportunity to show that Christ's power for service was not limited by race. Gentiles like this centurion were to be welcome in the kingdom. This was not a new teaching. Read Isaiah 45:6; 49:12; Malachi 1:11. Even John the Baptist had intimated as much. Read Matthew 3:9. When love is the power for service it seeks to meet human need in every race and every class. The outspread of Jesus' love reached even to His enemies.

To our times the significance of the

story of Peter's wife's mother may not be closely related to the healing of the centurion's servant. Women had to wait long centuries before the leaven of the Gospel raised them to real equality with men. Of course Jesus would help Peter. But it was not merely a favor to His disciple. Surely the compassion of Jesus reached out to the suffering mother, and love found power to heal.

Think of the loving power to serve revealed in one verse, Matthew 8:16. Mark 1:32-34 gives more detail. Those suffering people had found a friend. In an age of cruel disregard for afflicted people, excepting by closest friends and relatives, Jesus came with unlimited loving compassion.

Matthew quoted Isaiah 53:4 to describe the full meaning of Jesus' service to the world. The love of Jesus was so perfect that He actually suffered with the suffering. This is the true meaning of compassion. That which here applies to the ills of the body is as true of the ills of the soul. The height of Jesus' power to serve is reached on the cross where He bore our sins. Our power to serve comes when we witness His saving power to a sin-sick world.

Questions:

Is power in itself good or evil? Some are saying that it would be better for the world if atomic power had never been discovered. What makes the difference between atomic power as a blessing or as a curse? Is the world safe in the hands of men who make self-interest, security for self and race and nation, the major motive?

• Sunday, November 9

CHRISTLIKE COMPASSION

MATTHEW 9:1-9, 35-38

TO HAVE compassion is to share the sufferings of another. This is more than feeling sorry for those in trouble. It implies understanding them and desiring to help them. It is the Golden Rule packed into one word.

How often the gospels speak of the compassion of Jesus. Indeed, the very meaning of the incarnation is found in the compassion of God. When Jesus "became flesh and dwelt among us," He put Himself in our place. He became true man, knowing our weakness and temptations, hungering, thirsting,

(Continued on page 92)

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Editorially Speaking...

● WHICH WAY TELEVISION?

TV HAS been criticized, denounced and even renounced by a lot of people because of "bad" programs. Not only the programs themselves have come under fire, but sponsors have been singled out for double and triple blasts. Particularly brewers and cigarette manufacturers are *persona non grata* in tens of thousands of American homes, though they are responsible for many of the technically best programs. Whether or not they have their own favorite brands and whatever their favorite brands, parents object to the over and over again emphasis on beer and cigarettes. It is easy enough to say, "Well, if you don't like it, turn it off"—but you do like the program and the "kids" won't turn it off! Whatever the eventual decision is on sponsorship, the fact remains, I think, that the answer is not, "There should be a law," but a wider choice of programs and also a wider selection of sponsors.

Right here I am able to report progress. In one field, Bishop Fulton Sheen's popularity is a tribute to the Bishop and the character of the listening-looking audience. Dr. Norman Vincent Peale and Mrs. Peale have finished TV recordings that are, in the opinion of the critics, entertainment of the highest quality and equal to the best in any field. Now comes the Fisher Family, which David Snell, staff writer of a daily newspaper,

suggests may be acknowledged "as one of the most significant experiments ever undertaken in the new medium." The Fisher Family on television is a revolutionary step in presenting Christian faith and it is a "sleek Hollywood approach" to the teaching of moral truth. Twenty-six half-hour television programs make up the series, which is entitled, "This Is the Life." The Fishers are an American family whose adventures are recorded in the good and evil of everyday living. The shows are on film and were produced in Hollywood at a cost of half a million dollars. This money was raised by the contributions of members of the Missouri Synod of the Lutheran Church. Distribution is sponsored jointly by the denomination and the National Council of Churches of Christ in the U.S.A. There is no sermon and no religious service. Each dramatic episode is complete. The Fisher Family is made up of Grandpa, the fifty-year-old father and mother, and their three children. There is plenty of romance, no sectarian appeal and, while the Fishers are religious, they are not saints. They manage to get into as much trouble as the rest of us, but always religion and Christian faith enter to save the day. The actors are professionals. Here is one constructive answer to the question of television's future.

● AMERICANS WHO ARE STRICTLY UNAMERICAN

HAVING, for more than twenty years, known Herbert A. Philbrick, author of "I Led Three Lives," I am justified in writing now that he is one of the most unselfish and courageous young Americans of these troubled times. For nine years he literally lived the three lives he describes in his remarkable story, which continues to be a Number One best-seller. Today he is rendering an equally important service to his country as author of "The Red Underground," which appears in a New York daily newspaper and in other journals of a national syndicate. Repeatedly his continuing confidential relations with those who are still associated with the Communist Party of the United States, as he once was, have made it possible for him to release, ten days and even two weeks in advance, Moscow's propaganda plans for America. For instance, the Red attack on the State Department passport policy was anticipated and publicly announced by Philbrick days before it was launched. Also the Communists' subversive "peace" offensive was exploded in Philbrick's "The Red Underground" two weeks before it began to march.

The Philbrick family is a typical American home. I anticipate spending a long evening there in the not distant future. The fact that it is under a constant

threat does not appear in any conversation, but long since these young Americans have made their decision to pay whatever price must be paid in order to serve their country and their God.

What I have written until now is of less importance than these concluding sentences. Herbert Philbrick is not only menaced by the Red underground—he is under the attack of certain of his fellow citizens who have fallen a quick and easy prey to "the big lie." Two clergymen of New England have repeated evil charges made against Philbrick that are without the slightest justification—that are as completely false as the cause they serve. These clergymen are part and parcel of an insidious and subversive program that has captured too many Americans who, though they are not Communists themselves, serve the "cause" better than any card-bearer could. It is high time that these Americans stop, look and listen—high time that they quit the business they are in.

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD



LET YOUR

Conscience Cast Your Ballot

On election eve a leading minister appeals to Christian voters to be guided by those lasting principles which alone can build a truly Christlike nation

By **RALPH W. SOCKMAN**

ILLUSTRATOR: **NORMAN KENYON**

IN AMERICA this is "election year." The national conventions and the ensuing campaign overshadowed all other events on the air, the screen and in the press. While we may deplore some of the bitterness developed and some of the methods used, nevertheless, the sight of a great nation choosing its leaders by free and secret ballot is a heartening spectacle in a world like ours.

The criticisms hurled at America by the Soviet Union and her satellites have at least one irrefutable answer: We allow our people to pick their leaders. The Kremlin clique tries to deceive the Orient by picturing Russia as the liberator and America as the oppressor, but we are demonstrating that our rulers are leaders answerable to the people.

A nation, like an individual, must settle the seat of sov-

ereignty. In our nation the sovereign authority is not our President. It is not the Congress. It is not the Supreme Court. Our President is the Commander-in-Chief of our armed forces and in time of war is granted almost dictatorial powers. He salutes no uniformed officer, no foreign ruler. But there is one thing which the President of the United States does salute. And that is the American flag. And why? Because the flag stands as the symbol of the sovereign people.

Yet this so-called sovereign people, when it inaugurates a new President, requires him to take an oath or affirmation with his hand on the Bible, symbolizing thereby that he holds his power under the dominion of a Divine Authority. And when our Congress convenes to represent our people in the making of laws, its sessions are opened with prayer invoking the wisdom of a Divine Lawmaker. Moreover, our

J. C. Penney

LINES OF A LAYMAN

WE MUST LEARN TO SELL!



IT is our American ability to make things, make them better and in quantity, that has given us the highest standard of living in the world. This being true, then what becomes of the idea that work is menial?

With our continued leadership as a nation, and our continued prosperity as a people depending upon our productive capacities, we are going to need every bit of skill we can find. Skill not only of the mind, but of the hand. I am completely confident that our young people have the same creative urge we of an older generation had. I am equally sure that, given encouragement and the realization that the connection between the hand and the brain is not a wrong number, our people and our country will do well.

But, with all our productive capacity and all our skill at making things, we will need something more if we are to maintain our leadership.

We will need to learn how to sell.

That is what I said: *We will need to learn how to sell!*

I know there are those who will disagree. Many will promptly say we are the world's greatest salesmen and support their statement by pointing out that while we occupy only about 7% of the earth's surface and represent only about 6% of its people, we own more than 70% of all the automobiles—use over 90% of all the bathtubs—have 50% of all the telephones—listen to 48% of all the radios—have more churches, more hospitals, more libraries and more colleges and universities than any other country.

There are all sorts of statistics that can be put together to show the extent of our achievements. But, they cannot be put together to prove what their users say they prove—that the quality of our salesmanship is proved by our abundance.

These statistics prove no such thing. The fact that we have these conveniences in greatest abundance proves only the greatness of our country—and the prosperity that comes to a free people.

Constitution explicitly sets aside certain areas of freedom, such as that of conscience, in which the citizen is responsible directly to God alone. Thus implicitly and explicitly our so-called sovereign people recognize the sovereignty of God.

This is a "government of the people, by the people, for the people," but as was said in that same Gettysburg Address, this is a "nation under God." Americans do not quite realize what it would be like to live in a land where a dictator had the last word, where there was no appeal to the general public conscience, where there was no looking up to a Divine Source of right and justice.

Today the lines are drawn around the earth between two vast power blocs. One is led by the Soviet Union, which officially declares itself a godless nation. The other bloc is led by nations like the United States, Great Britain and Canada, which call themselves Christian nations. The world is now

watching to see what difference there is between the conduct of nations which call themselves godless and that of those which recognize God. For the first time in history on a world scale and before a global audience, this issue is being tested.

And if the nations which professedly look to the Cross can demonstrate to the world that their principles and methods are superior to those of the countries led by the Kremlin, we shall open the way for a world-wide missionary and evangelistic advance on a scale never before approached.

But are we a Christian nation? If to be a Christian nation means that all our policies and methods are Christ-like, we certainly cannot claim the title. If to be an individual Christian means that in all our doings we follow Christ, none of us could merit the label; and the old jibe would be true that there has only been one real Christian in history and He was crucified nineteen centuries ago. But in our

classification of individuals, we call those persons Christian who "profess Jesus Christ as Lord and Saviour and pledge allegiance to His Kingdom." And insofar as America recognizes in Christ the incarnation of God, sees in His personality and principles the desired patterns of living, and seeks to do the right as God in Christ gives us to know the right—insofar as America officially holds to these ideals, she can be called a Christian nation.

As a Christian nation in this sense, America has officially recognized in Jesus Christ our leader. By no means do we all "vote" for Him in all our decisions of daily living. But Christ's election does not depend on the popular vote of the people. As He said in His farewell discourse, "You did not choose me, but I chose you." Whether we vote for Christ or not, and whether we like it or not, He is "the way, the truth and the life" by which God designed this world to be run. Sooner or later God through Christ gets His way. And the real question for you and me and America is, Shall we travel at loggerheads with God, or in line with Him? Shall we run into God head-on at the end of our humiliation, or join with Him heart-on at the start in our humility?

Let us then here on the eve of our national election consider the rule of this supreme leader in order that we may be guided in the election of our political leaders.

First, look at the foundation of Christ's rule. When the crowd brought Jesus before Pilate for trial, Pilate asked, "Art thou King of the Jews?" Jesus answered, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight."

Pilate was puzzled. He asked, "Art thou a King then?"

Jesus answered: "Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Our Lord's answer mystified Pilate. Jesus could have offered proofs of His claims which would have impressed Pilate. The Master might have said: "Pilate, on more than one occasion the people have offered me a crown. So eager were they to make me their king that I had to slip away under cover of night to escape their efforts. And Pilate, even here in Jerusalem where my enemies are most numerous, you recall the demonstration of the palms and the procession which welcomed me only five days ago. Oh, yes, if I were to give the word that I would

(Continued on page 100)

Dr. Samuel M. Shoemaker,
rector of Calvary Episcopal
Church, Pittsburgh, Pa.

By JEROME ELLISON

This forthright Episcopal rector
speaks up for "unconventional"
ideas that are causing a major
stir among laymen and clergy



Sam Shoemaker *sticks to his Last*

SOME time ago a friend suggested that I go down to Sam Shoemaker's church in the Gramercy Park section of New York and hear them tell about the miracles. I asked if he really believed in miracles. "I just thought you might find it interesting," he said, dropping the subject. It rankled. I knew I'd have to go down there some night and hear for myself.

This man Sam (Dr. Samuel M.) Shoemaker is, I knew, one of the best-known Episcopal rectors in the United States. Among serious religious thinkers, however, his main claim to eminence is not his popularity. He is spokesman for four ideas that are causing major explosions in the big Christian churches. One of them is that Christianity transcends denominational barriers. Another is that reticence and

churchy standoffishness are keeping faith from working. A third is that a prime need of today's religion is conversion of the clergy. Finally, he claims that matured faith is always accompanied by "mighty acts of healing," and that when these acts don't occur it's a sign that faith is feeble. Calvary House has been Dr. Shoemaker's demonstration of the Four Points.

If these ideas made any real headway, I reasoned, they could produce a revolution in the churches. And, since there are ninety million enrolled churchgoers, a revolution there might bring about the kind of general upheaval none of us would dread. It seemed worth while to look over the proving grounds, just in case. Dr. Shoemaker was at that time about to move to Pittsburgh; just before he left, I spent most

of a month studying Calvary House, and the Gospel According to Sam.

The night of my first visit was hushed with meaning, and would have been, even without an anticipation of the unusual. It was one of those warm twilights in late spring. Gramercy Park was a stage set, lifted out of the New York of a century ago. Old Calvary Church, which had been soaked in prayer for a hundred and seven years, shone in every stained-glass window with a light of something important going on inside. The park itself was a pleasant green square, traced with serpentine walks, decorated with statuary, landscaped with trees and shrubs, and protected by an ornate iron fence. Calvary House, a modern eight-story building, stands just off the square at
(Continued on page 108)



You

THE American citizen is exceedingly rights-conscious. Push him into a corner, try to intimidate or impose upon him, and he will proclaim with pride and confidence: "I know my rights!"

But does he? If you ask him to name those rights that are basic to the free man, he will almost certainly say, the right to speak freely, to assemble and discuss any issue, to vote or run for office, to publish a pamphlet or a newspaper, to be protected against seizure of his property or restriction of his personal liberty.

But until recently, few citizens would have mentioned the right which perhaps should lead the list, because without it most of the others have little meaning. Freedom is false and insecure without the right to *know*. Today the right to know is being hard pressed in hundreds of American communities.

In Winston-Salem, N. C., *Sentinel* reporter Ed Friedenberg asked for a copy of the new Forsyth County budget—a basic public document. The county accountant refused to let him see it because "it shouldn't be plastered in the newspapers." This happens much more often than taxpayers suspect. In too many cases the press has retreated. But Friedenberg didn't. He went before the county commission and pointed out that public business is the public's business. The commission split—some agreed, some didn't. But the figures were made available.

In Maysville, Ky., Mrs. Martha Comer, editor of the *Independent*, ran a story the county clerk didn't like. He announced that she could not see any more of the records of suits filed in his office. The attorney general was appealed to for an opinion. He said flatly that no clerk could conceal any of his records. They were opened.

In Fort Wayne, Ind., the *News-Sentinel* exposed coal-buying practices by the city, and five officials were indicted. But the grand jury, though accepting the evidence as justifying the indictment, took the newspaper to task for having uncovered it! Said Judge

Have the Right to Know!

A sharp indictment of official secrecy in local and national government—
and what alerted citizens can do to help lift this dangerous newsblock

By JAMES S. POPE

Brubaker, ruling on an appeal to quash the indictments because a newspaper had caused them: "Freedom of the press is one of the safeguards of our Government . . . the right to inquire into the conduct of public officials . . . is not only a right but a duty."

In Burlingame, Calif., the *Advance* discovered that the Southern Pacific Railroad, the state public utilities commission and Burlingame city officials had been meeting secretly and had agreed to cut down 500 magnificent eucalyptus trees along the tracks. When public indignation checked the destruction and the officials were asked why they had not discussed the scheme openly, they replied: "We did not want to excite the public." What they meant was that they didn't want to excite the public until the job was done.

Some three centuries ago John Milton declared: "Give me the liberty to know, to utter, and to argue freely according to conscience, above all other liberties." It was not by chance that he put first the right to know. Of what value is the right to criticize and to vote, if based on false and flimsy knowledge? If the people, in our system, are the real and original source of power, how can this power be exercised wisely out of ignorance or confusion?

THE American Bill of Rights spelled out freedom of the press and many other freedoms, but their heart, freedom of information, was taken for granted. The right to know is implicit in our Constitution, but it is not guaranteed there. It must be understood and fought for, not only by the press, which is chiefly a distributing agency, but by the people.

So widespread has the pattern of secrecy become, that the American Society of Newspaper Editors a few years ago set up a committee on Freedom of Information, to study the threat. When this committee got down to work, the experienced newspapermen on it were astonished and appalled to find that something they, too, had

taken for granted had been lost.

They found the basic principle that "public business is the public's business" being snubbed and bypassed, not only in many deliberate screening actions by government officials at every level, but in the whole approach to modern administrative practice. They found a curious and dangerous new doctrine to be prevalent.

The doctrine: that to expose the American people to the raw, unprocessed, uncolored facts about government actions and operations is imprudent and unsound.

The motives of secrecy vary; they are not always bad. But the ultimate effects are usually invariable—incompetence, corruption and despotism.

Fortunately, secrecy generates an explosive force of its own. For example, just over a year ago a poll of Washington correspondents gave top scores for concealing information from the public to three units—the Reconstruction Finance Corporation, the Bureau of Internal Revenue and the Department of Justice. Scandals bred by secrecy almost immediately rocked the R.F.C. Its board was dismissed and sweeping reforms in procedure were made by Stuart Symington.

The Revenue Bureau had been managing the astronomical tax business of the United States in a murky vacuum. When light and air were forced in by pressure of public indignation, some very dirty corners were exposed. In 1951, as a result, 166 employees were forced out, 60 for dishonesty—and that was just the beginning. This unhappy fate happened to a bureau as stony as the Sphinx, one which had assumed the power, largely by issuing regulations of dubious Congressional sanction, to deal broadly with income tax evaders, to conceal their names even when fraud was involved, if a secret agreement could be reached, and to assess and collect fines confidentially.

The new head of the Bureau, John

B. Dunlap, listened sympathetically to the arguments of editors that he could never stamp out corruption until he stamped out secrecy. In late June of 1952 the Bureau of Internal Revenue finally started what may be the reversal of the Washington trend of the past few years: it issued new regulations for the Alcohol Tax Unit covering the granting of valuable licenses to wholesalers of liquor, beer and wine. The hearings will be public. Everybody will know who is getting licenses and why. This is only a foot in the door, and not a very nice door of our national government. But if we can get a glimpse of how this furtive business is handled, other doors will open.

A SIGNIFICANT point is that the public seldom realizes how circumscribed its knowledge is until a barrier breaks down. Said the *Charlotte Observer*: "Few people, except those who are constantly being rebuffed by the walls of secrecy, realized that the information [in the Revenue Bureau] was not already available to them . . . And this is but one example. There are countless other illustrations of iron curtains erected at all levels of government."

The Justice Department was about to get a close scrutiny when the political conventions approached. There was a high-level shakeup, and further probings into suspicious decisions to prosecute or not to prosecute will be delayed until the elections are over.

But the blowup in these three secretive departments is having a profound effect throughout the Federal government. Even the most obtuse politician is beginning to suspect that the good old days of secrecy are over; that political success cannot be built upon furtiveness and deception, once the people understand their right to know. And this is true regardless of which party is in power.

The successful political figure—or administration—in the years ahead *must* have public confidence, and can get it only through open-dealing in-

ILLUSTRATOR: GEORGE WILSON

tegrity, through trust that is based on full and accurate knowledge by the people. Congress—which operates in a comparative goldfish bowl—has begun to realize that executive and administrative officers have been shielding themselves with an illicit cloak. New statutes defining the public right of access to government news are now being prepared by several members. Senator Moody, of Michigan, heads a Congressional committee that is investigating all executive information policies.

Harold Cross, counsel for the American Society of Newspaper Editors, made a study of the Federal situation and concluded in amazement, "There is no enforceable legal right for public or press to inspect any Federal non-judicial records . . . availability is a matter of official grace or indulgence." He added, "Determination of 'public interest' is, in effect, an official monopoly." This statement was made after a high official of the Federal government told a newsman that information in his department would be made available "when, in our opinion, it is compatible with the welfare of society."

Such smugness is frightening. We know of several countries where the government decides what is compatible with the public welfare. Americans want no such system—but they may get it unless they wake up and begin to fight harder for their right to know the facts.

The curious psychology behind Washington's reluctance to give people cold facts was analyzed recently by columnists Joseph and Stewart Alsop. The government had taken two important steps—so important that to keep people in ignorance of the reasons was indefensible. We had put limitations on Soviet and satellite shipping in our ports and the Panama Canal, that virtually closed this hemisphere to those nations. This was kept secret. We had also started a 24-hour air watch of important industrial centers, but the government did not explain this was because we had detected Soviet air reconnaissance.

SAIID the Alsops: "What strikes one in the histories of these two orders is the peculiar schizophrenia that is revealed. The danger hanging over us is considered great enough to justify the orders. But the impulse to hide this danger from the country, the impulse to be bland and reassuring . . . is producing unhealthy results. It is hard not to feel that telling the truth and taking the consequences is preferable to running the many risks of this sort."

So one result of secrecy is a confused and unprepared public at this

the most critical time in our history.

Aroused by the realization that concealment has become a nationwide industry, newspapers and journalism schools have made surveys showing that city councils, county commissions, school boards and innumerable other public bodies large and small have been holding closed meetings for years.

The little official who prefers to operate behind a veil does not realize the harm he does. There can be no double standard in this field. Whatever happens to the smallest segment of democracy happens to democracy itself. If the local school board can spend its



THEY THAT HUNGER

Hear me, Lord, as I bow my head
And thank Thee, for this loaf of bread
Sent to me from a foreign land.
Harvested by many hands—
The wheat in its fiber,
Richer than gold,
The staff of my failing strength to aid;
Oh, thank Thee, Lord.

Thank Thee, Lord, for its brown baked
crust,
For the open hand which made it mine—
Once in a long and distant day
You broke a loaf and bowed to pray
That men should share in equal part
Offerings of a loving heart.

Hear me, Lord, as I bow my head
And thank Thee, now, for this loaf of
bread.

—Helen D. Leat



thousands or millions privately, letting contracts secretly without bids, then why should the RFC, or Congress, tell the public what is done with billions?

The University of Texas found that 67 per cent of the newspapers replying to a questionnaire had encountered suppression of public business. The *Cleveland Plain Dealer*, the *Milwaukee Journal*, the *San Francisco Chronicle* and other great newspapers have made studies of their areas, and found that many communities have no reliable information at all upon which to base their acts of citizenship.

Public education cost \$7 billion in 1950, and much of this sum was spent in secret by boards which did not want even their minutes examined. This in the face of a statement by the American Association of School Administrators, "Since schools are public business,

it is proper that board meetings be conducted openly."

Awakened to the danger at last, many newspapers have forced open public business that had been long under official seal. The *Providence Journal & Bulletin* had to go to the United States Supreme Court to win a four-year battle for access to a basic public document—the record of tax abatements granted to citizens of Rhode Island.

A few papers have shown courage and initiative in breaking news blocks without recourse to courts. The *Borger, Texas, News-Herald* had its films of a plane crash illegally seized by a sheriff. The paper ran a blank space on page one where the picture should have been, explaining why it was missing. The films were returned at once.

The Norwich, Conn., police decided to close their records. The *Norwich Bulletin* learned of a car theft, publicized it, and recovered the car. The red-faced police commissioners hoisted a white flag and the records flew open.

If more citizens understand their vital stake in freedom of information, and support it, the tide will turn much more rapidly against the petty dictators who have taken over control of sources of information. When a government action is hidden, all that newspapers lose is a single story—and they have to discard scores of stories every day, in any case, because of space limitation. The big loss in news suppression is not to the press. It is the citizen who loses. He loses contact with, comprehension of, his governments and the servants he employs to run them. Ultimately he loses democracy itself.

What can you do?

As a citizen, you can realize that freedom of information *belongs* to you. You have become docile, through your own negligence and that of many newspapers, under the broad assumption of public servants that they can control information about YOUR government.

If you are simply incurious, you are falling down on one of your primary jobs as a citizen. It is you who are supposed to run the country, through understanding participation in the franchise. You are obligated to choose your public officers, watch them, check on their actions and change them when necessary.

You cannot do this out of ignorance.

You must demand that your press—newspapers, radio, television, magazines—give you full and accurate facts. You would be astonished at the effect of one single letter to an editor saying: "I want to *know*. I demand to know." So far, the editors have been demanding for you. They need your help.

THANKSGIVING FRAGRANCE

By RUTH C. IKERMAN

WHEN I opened the door into mother's kitchen, she was putting spices into yellow pumpkin in a blue bowl. On top of the stove were two pie shells, crusty brown.

In a small pan was her special "sugar pie," made of all the dough left over from the crust, sprinkled with sugar from the old glass bowl, and baked for whichever grandchild stopped by first, just as she used to bake them for me. Hidden inside the oven, I knew by the aroma, was a pan of simmering apples. The next day they would garnish the turkey.

Cutting a chunk of hot gingerbread, I said, "You should find some way to scoop up this good-smelling kitchen air and package it under the label, *Thanksgiving Fragrance*."

Mother looked at me gently. "It takes

more than a kitchen to make Thanksgiving," she said.

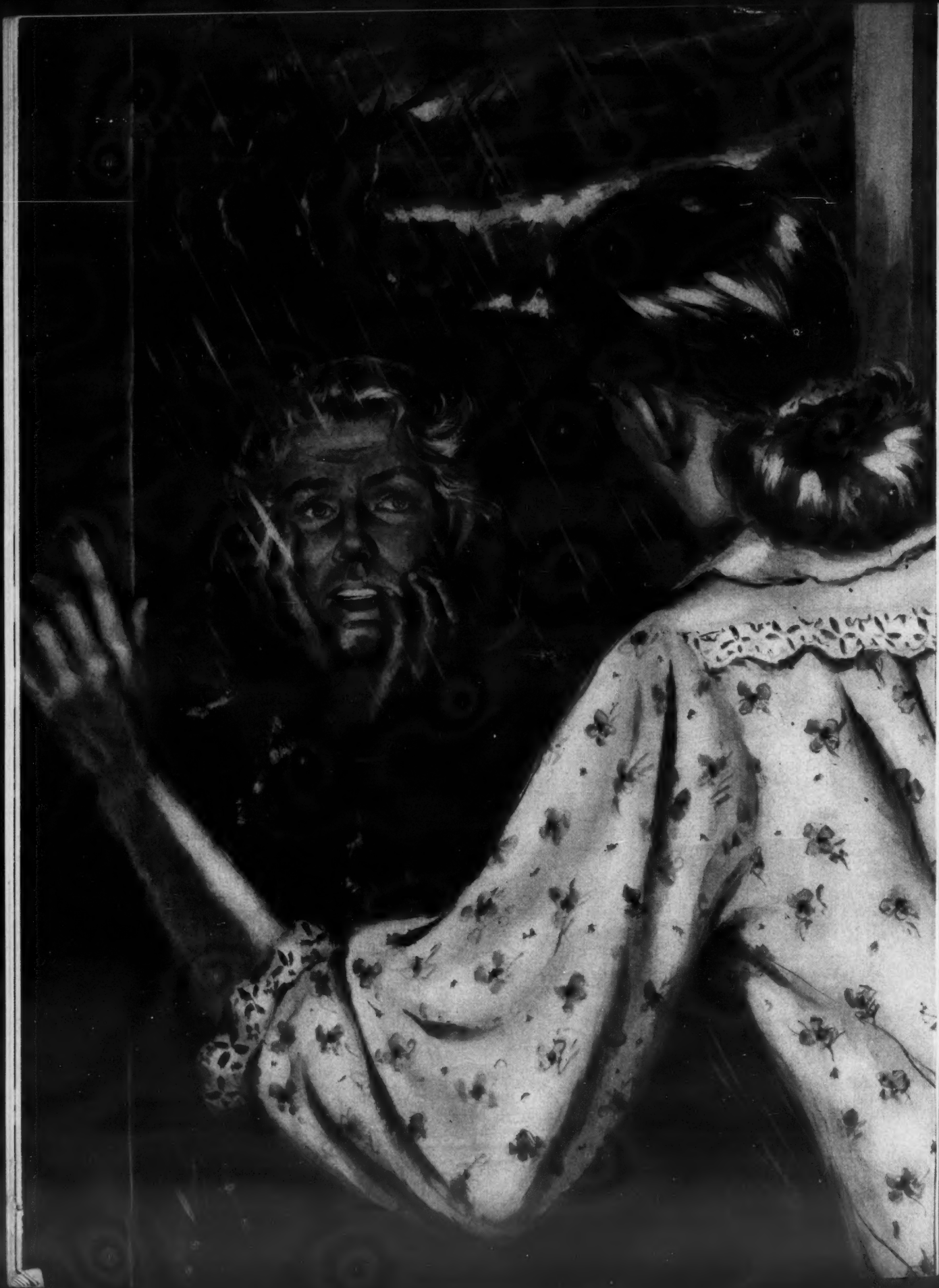
Mother's quiet rebuke stayed with me. She was right. It is not alone the kitchen with roasting turkey, cranberry jellies and mince pies that produces "Thanksgiving Fragrance." There is more to it than food for today and harvest for winter. Beyond material blessing, a wealth of pungent intangible beatitudes goes into the essence of Thanksgiving. . . .

We are people who have the right to walk inside the church of our choice on Thanksgiving morning, sit down in scrubbed pews redolent of polish and aging timber, and finger a leather-bound hymnal or prayer book. Today I cannot smell varnished chairs without recalling vividly my early Sunday-school life. The Superintendent varnished the chairs himself; it seems to me in retrospect, a part of the "debt" he owed God, as he was fond of saying at length in old-fashioned testimonials.

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ILLUSTRATOR: RICHARD OTT





Doctor's Wife

The villagers accepted Howard—but for Agnes there was a wall of hostile silence, at once a threat and a challenge

By HARRO MELLER

DR. HOWARD ELBERRY pondered quite some time over the letter. Then he switched off the light in his study and closed the door behind him. The people in Carlistar County needed a doctor, there was no doubt of that. His friend, Reverend Dowey, had written him of their desperate need. But Dr. Elberry knew also that the position in the mountain region beyond the Carlistar Forest was one no other applicant had been anxious to secure. In that region of the country there would be no well-to-do patients, only poverty-ridden mountain folk trying to make a living from a resisting soil.

In the living room his wife was busy setting the table for dinner.

"Agnes . . ."

"Yes, dear?" She looked up, and as she noticed his hesitation she went over and laid her hand on his arm. "What is it, Howard?"

"How would you like to live a year or two in the country?"

"I'd love it, Howard. You know my family lived on the farm until Father's death."

"Your father was a gentleman farmer, Agnes. I'm afraid the country life I have to offer doesn't include hot running water."

"It sounds romantic."

"In Carlistar County there's a vacancy for a doctor. The people there are poor, extremely so, I'm afraid. To accept a position there would mean that we would have to reduce our standard of living considerably.

There aren't any movies to go to, no beauty parlors."

"What would your decision be if you were single, Howard?"

"Must I answer?"

"Please do."

"I would accept."

She looked up at him and smiled. "All right. When do we leave?"

That night Dr. Elberry wrote Reverend Dowey that he would accept the post of physician and would arrive with his wife in Carlistar at the end of the month.

THE REAR seat of their car was stacked high with luggage on the day they travelled through the Carlistar Forest with its gigantic pines on either side of the rugged road. Agnes had also packed her canvases and easel; she loved to paint, and high up in the mountains she would have time enough to do so. Some furniture pieces they had sold, others put into storage. The way for adventure lay free.

In the late afternoon they reached Carlistar. Reverend Dowey was glad to see his friend again, whom he had not seen since college days. Then, after an hour in the parsonage, Howard and Agnes drove on to the house which was to be for the newly-appointed community doctor. It lay on the outskirts of Redelings, a village of three hundred people, an hour's drive from Carlistar, and the road stretched along a ravine,

ILLUSTRATOR: JOHN FERNIE

IF YOU BAKE A BETTER CAKE...

... you can raise needed dollars for your church,
as do these ladies with their famed fruit cakes

IF YOU bake a better fruit cake, the world will beat a path to your door. At least, it works that way for the women of the Senior Altar Guild at St. Peter's Episcopal Church, in McKinney, Texas.

The activity started in 1932 when a small group of the women of the church decided to bake cakes to meet annual payments on a recently installed pipe organ. Mrs. Charles Ritch furnished a fruit cake recipe that had come from England and had been in her family for generations. The ladies guard the recipe as if it were worth its weight in gold—and perhaps it is!

They did well that first year. And every year since, the number of cakes baked by the women over one stove in the parish house has increased. Last fall, they turned out 2200 pounds.

Baking days during the September through November season are more than kitchen free-for-alls. The day's work opens with prayer. At least once a week, the pastor preaches to the ladies. Then they go into their mixing, working up about twelve pounds at a time, and making from twelve to sixteen mixings each day they bake. By spending just one day a week at the task, they can succeed in reaching their quota. Although the fame of Guild cakes has spread, there is no advertising. Their fame has spread by over-the-back-fence and over-the-dinner-

table comments. Members of the Junior Altar Guild wrap and mail the cakes, which have been sent to fourteen foreign countries.

The cakes sell for \$1.25 a pound. This gives the Guild a profit of fifty cents. These profits have been used not only to make payments on the pipe organ—long since paid off—but to equip the parish house and for various local projects. The profit of \$1000 from last year's baking schedule was applied on the remodeling of the rectory for the Rev. Menter B. Terrill, pastor. There had been considerable discussion in the church on how the remodeling would be financed. Someone suggested with considerable sagacity, "We could do it with fruit cakes." And the women went into the kitchen with their usual verve and dedication. The rectory was shipshape in no time, thanks to that secret formula.

There have been suggestions—probably by some of the church men, who no doubt have come to learn that fruit cakes can offer mighty substantial underpinning for church finances—that the women go into the cake business on a year-round basis. But the women want to keep it the way it is. They have their families to care for, too. And they don't look upon their baking as a strictly commercial activity. It is their way of using their skill for the benefit of their church.—STEWART DOSS.

Cake-making time at St. Peter's Episcopal Church, McKinney, Texas, as the ladies whip up their fruit-cake recipe.



DOCTOR'S WIFE

(Continued from previous page)

the depth of which they never once could see.

The little house which would be theirs for some time to come was a pleasant surprise. Agnes, who tried a switch beside a door, was thrilled as the light bulb came alive. "It's perfect! It's lovely!" she exclaimed again and again.

"But no hot water," Howard reminded her.

Hot water? Who cared? Behind the house lay the mysterious brooding mountains, black in the sunset, and from the front door they could see almost the entire village.

BUT even on their first day in Redelings it became obvious that the people were far from over-joyed at the arrival of a new physician. The doctor who had preceded Howard had died of old age and the mountain folk—accustomed to the flying white beard of their doctor—looked distrustfully into the clean-shaven face of the young man who had come to step into the old doctor's shoes. Howard and Agnes went from house to house, introducing themselves. The menfolk were in the forest, felling trees and cutting timber, and the women who remained at home and opened the doors seemed reluctant to let anybody into their houses. They just looked, stony-faced, at the young couple who'd come out here from the city, obviously up to no good.

"Hello there," Dr. Elberry said genially again and again, "I'm the new doctor. If you ever need me, don't hesitate to call on me."

"Howdy," said the women, towering one or two steps above Howard and Agnes, but nothing in their faces corresponded with their words of greeting. Only the widow Bolewright showed signs of interest, asking them into her living room and relaying the history of all her illnesses. Howard promised to help her the best he could, glad to have found someone who trusted him. No mention of payment was made. The widow Bolewright would have looked amazed if anyone had told her that there was a fee for physical examinations.

As time went on, however, the distrust toward the new doctor subsided, especially as he proved to be a regular fellow by showing interest in the wood-choppers' problems and in how the timber was transported, and in their family welfare. They found it nice to chat with the young doctor from the big city, who behaved as if he were one of them, though they remained hesitant to consult him about their

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Home is the Sailor

His first port o'call in New York is usually Seamen's Church Institute, where he is provided everything from a toothbrush to spiritual comfort

By EDWIN MULLER



A seaman tells director Raymond Hall (right) of his travels.

"TWENTY-FIVE South St." That's an address you may hear any day, in any port of the seven seas. One sailor meets another—in a bar back of the London docks, in a movie house in Sydney, in a bistro on the Cannebiere in Marseilles. In the course of the evening one gives the other his home address. And the chances are good that the other says, "That's mine too," with a certain pride.

It's really the Seamen's Church Institute of New York. A big building, a landmark near the tip of Manhattan Island. Every year it serves a million meals, furnishes half a million lodgings.

But that's not the important thing.

Even more than other people the sailor needs that feeling of having a home somewhere—something more than a place to eat and sleep. Meeting that need is the greatest accomplishment of the Institute.

An institution is merely the extension of the personality of one or more individuals. 25 South St. is the doing of many, but of three in particular: Archibald Mansfield, the burly, angry parson; Janet Lord Roper, the shy, pretty girl who was asked to teach a sailors' Bible class when she was 17; Raymond Hall, the paratrooper chaplain. They had in common the realization that high adventure can be found

in giving wholeheartedly to others.

Mansfield's father and several of his ancestors were Episcopal clergymen. So, in 1896, aged 24, he was enrolled—without having thought much about it—in the General Theological Seminary in New York. He wasn't happy. He was six feet three, vigorous and combative. He thought with distaste of a quiet country parish like his father's.

Then one afternoon a friend of his father's invited him to go for a walk around the South St. neighborhood, where ships were loading.

The friend was a trustee of a little seamen's mission which needed a new chaplain. He wanted to show Mansfield the things that happened to sailors ashore. He showed them in realistic and sordid detail.

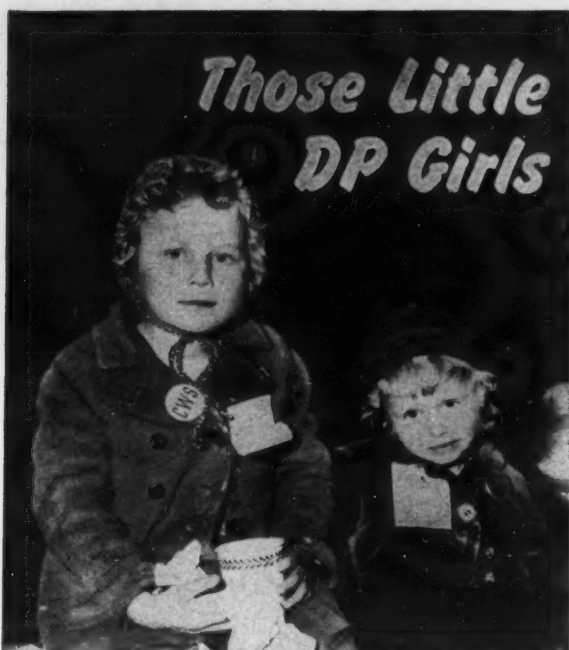
Fifty years ago New York had the reputation—along with Shanghai and Calcutta—of being one of the three worst ports in the world. When a sailor, after weeks or months at sea, came ashore in New York, he was usually a bundle of crying wants: a decent bed, dry, vermin-free clothes, food that wasn't salt beef and sea biscuit. He wanted amusement and companionship. He wanted liquor and women.

Ships coming up the Narrows were met by a number of small boats filled with runners for the "crimps," owners of crooked boarding-houses along the waterfront. The runners lured Jack with cheap whiskey and promise of unlimited credit.

At the boarding-house Jack got



In the clubrooms sailors of all lands can talk, read or play a game of checkers.



You saw their picture in Christian Herald last December. Here now is their story

WHAT HAPPENED to the DP's who came to America—the families we have seen pictured striding down the gangplank in New York, or hurrying through Grand Central Station, or sitting forlornly on their baggage on Pier 81? Where do they go? What do they find at the end of their rainbow?

A mother from Michigan tells us about two of them—the little girls pictured in an advertisement that appeared in *CHRISTIAN HERALD* last December.

Here is her letter:

"Maybe it surprise you to get my letter—and I ask to excuse, I don't write good English. We are Hungarian D.P.'s and arrived two years ago in U.S., from Germany. With the help from the Church World Service we get one farmer assurance, and we were one year on the farm. After this year, we come to the city, and try to work and learn, that maybe in some years, we can give a better home and life for our four little girls. My husband have doctor degrees from economics and law, but now he work as a mechanic. He start the job at 3 p.m. and at 1 a.m. he get home. He work 35 mail away from the city.

"But we are thankful and happy to be here in this country and that we find a new life here. Our oldest girl is 10 (Eva), and Terry is 9. Marika is 7½ and Alexandra is 5½ years old. We

were in the German work-camp, and the S.S. (German) blow up the bridge by our camp. From the hard detonation, she get a shock and a hard fever, and after her recovery she was deaf. Now she hears a little, and she is the pupil of the Michigan School for the Deaf in Flint. Our baby—when she was 6 months old—get Polio. She had cripple feet long time, but now with the help of the Lord she is o.k. and run as a little rabbit.

"That is the story of our little family, from the photo of the two little girls. In the *Christian Herald*, December 1951, issue you had published under the title, "There is only one answer," a little picture, from two little girls. Marika have one cup coffee and Alexa one doughnut. It was the gift of the American Red Cross, after our landing in N.Y., waiting four and a half hours for our baggage and customs clearance. Our early breakfast was at 3:30 a.m. We land in N.Y. at 11 a.m. and shortly before 4 p.m. we get ready to start for our two days, and 1000 mile trip to our now home. We are members of the First Presbyterian Church and my girls just love to go to the Sunday school. We haven't got that in Europe.

"Excuse me please if I had disturbed you, but I think maybe you like to know the story from the two little, unhappy D.P. girls.

Sincerely yours,

Mrs. Michael Vorosmarty"

HOME IS THE SAILOR

(Continued from previous page)

more liquor, perhaps an article or two of shoddy clothing, and miserable quarters. And women—the crimp having a working arrangement with the madame of a nearby brothel. As a rule the bill for a few days of this was three or four months' pay. In the end Jack was usually tapped on the head and delivered to some ship captain in need of a crew. For this the crimp received three months' advance on the sailor's pay.

IN THAT afternoon walk Archibald Mansfield saw enough to make him fighting mad. He agreed to take charge of the little mission, later to become famous as the Seamen's Church Institute of New York. On Sundays he preached to a handful of sailors; on week-days he went on serving the Lord by making relentless war on the crimps.

He went to the backers of the mission for money, and rented an empty warehouse. He installed beds, a kitchen, a piano, a reading room. Then he bought a small launch.

One day the crimps' runners, meeting a ship in the Narrows, were astounded to find themselves joined by a serious-faced young man with the build of a football tackle, wearing a clerical collar. When they had finished laughing they tried to shoulder him out of the picture. But he persuaded several of the sailors to spend their time ashore in the warehouse.

When the crimps heard about it they exploded with wrath. Thugs accosted him in the street and threatened his life. He continued to meet the ships, offering sailors clean beds, good food, decent living—and disinterested friendship. His clientele grew. The Institute opened another hostel near the waterfront, and later started two more in Brooklyn.

Next, Mansfield offered to supply ships' captains with crews. They refused, afraid to antagonize the crimps. Finally one captain agreed. Mansfield got together a crew of 20, sent them to the ship. On the way they were attacked by thugs and scattered. Mansfield found another crew. Only two of them managed to get through. In the end a third crew was put safely on board.

Pitched battles on the waterfront became an almost daily occurrence, some of them ending in murder. The war reached a climax when an agent from the New York Shipping Commissioner was found dead after a battle, a knife driven through his heart.

Mansfield went to town with that

(Continued on page 115)



How to Brighten BLUE Mondays

Time out for Sunday makes for a happy Monday. That's what more and more people are newly discovering in this tense, jet-propelled generation

By FRED B. BARTON

ILLUSTRATOR: JIM SHORT

NOWADAYS it's usual to laugh at the Sunday suit and the Saturday night bath. Not in our family, it wasn't. We were clean enough through the week, and in summertime when we boys ran barefoot, Mother saw to giving us a hot foot-bath every bedtime.

But on Saturday night we were scrubbed with a special thoroughness, all five of us. The next morning we had a special breakfast—codfish cakes—a treat for Sundays only. And we lined up for last-minute inspection before we left the house.

There was church and then Sunday school. Then a delicious dinner, usually creamed chicken and biscuits. Following this, Father passed a china dish shaped like a hen, and we each had a chocolate for dessert. The china hen was one of our family traditions.

Then came Sunday afternoon.

We could spend it in any way except studying—that was for weekdays—or making noise. We didn't have to read any churchy books, but at least we were discouraged from wasting time on trashy stuff like dime novels.

Sunday supper was bread and milk

and cheese, diced into the bowl. Then sometimes came Christian Endeavor. Other times we young ones could invite in our special friends and spend a Sunday evening singing hymns. The choice went around the circle: "Rock of Ages," "Lead, Kindly Light," "When Morning Gilds the Skies," "Throw out the Life-line" and other grand old hymns. We were never ashamed to have favorite hymns.

That was an average Sunday in my boyhood. I don't remember ever regarding it as confining or dull.

Our town had a golf course, in the early 1900's, but only the hardy or the spiritually heedless used it on a Sunday. For them the golf club management tactfully provided a buggy with black side-curtains, both to shut out the weather and to provide a friendly anonymity for the golfers.

We've come a long way since then!

Drugstores which used to open not at all, or at most only a few hours on a Sunday, now regard the Lord's Day as the best business day of the week.

As a boy we used to repeat how the great Marshall Field never permitted any Sunday work in his store; how for

years he never advertised in the Sunday papers. Such rush jobs as window-trimming and redecorating could be worked till midnight on Saturdays and from 12:01 a.m. on Mondays. But no work on the day of rest.

Business chiefs used to make a point of attending church on Sunday. It never seemed to weaken their judgment, or take vital time away from their work. Today you can read rafts of material about present-day business tycoons and never discover if they go to church, or where, or how often.

Today motorists have made Sunday such a national disaster that some of us dread to read Monday morning's papers. People use their day of rest for anything and everything from house-building to buying and selling real estate. Far too few spend Sunday doing something different, something godly, something removed from the world and its routine problems. Sunday is the day to rush around and go places.

From all this hectic excitement, you get such a phenomenon as Blue Monday. Says a famous magazine editor, not altogether jokingly, "I am president
(Continued on page 106)



An advanced class at Lutheran School for the Deaf, N. Y., receives auditory training with aid of microphones and head sets. They can all hear the teacher and each other. Right: A class in grammar forms sentences describing things and events that interest them.



THESE children were born into a silent world. To a normal person, a world void of sound, of endless silence, seems black, abysmal and frightening. To children born deaf a silent world is, unbelievably, a normal world.

But the youngsters pictured here are not also mutes. They have voices. How can they talk when they cannot hear themselves or others? They must be taught.

And that is what the Lutheran Friends of the Deaf are doing for 150 children on 86 acres of rolling green beauty on Long Island in New York. This is Kingdom work of a highly specialized nature.

Here, one of the carefully trained teachers of infinite patience and perseverance, with unbounded love for their unfortunate charges, will, for example, take three-year-old Bobby who has not uttered a sound in his short life. First, she holds up a card which has a picture of an ordinary ball.

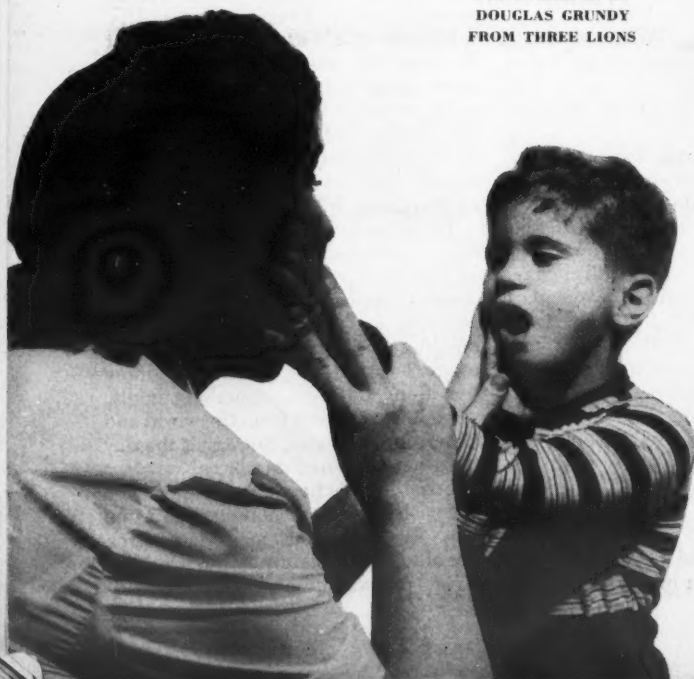
She then has the lad watch her lips as she pronounces the word "ball" over and over. Next she places Bobby's hand alternately on her throat and lips to feel the muscular movement made in speaking. Again and again this is repeated until he succeeds in making the correct lip and throat movement for "ball." But as he is unable to hear his teacher's voice, Bobby makes no sound. She now works to get the boy to use more force. Finally, after many labored attempts, the little fellow manages a barely audible "baah." He has spoken his first word!

At the end of the school year, the average 3- or 4-year-old will have learned to lip-read about 50 words and speak about 20. After that they learn with accelerated rapidity and most will be able to attend high school, even college.

They have climbed up out of the blackness of a silent world.

—H. G. SANDSTROM

PHOTOGRAPHS BY
DOUGLAS GRUNDY
FROM THREE LIONS



To find extent of tot's deafness, a drum is struck at distance while child's attention is engaged. Left: Little boy feels vibrations caused by teacher's voice.

for Silent Children

The rabbit ears make wearing the earphones fun! This lad is well along in auditory training. Now he is ready to hear rhythmic music, like children's nursery songs, at high volume. This provides sound sensations, helping speech.

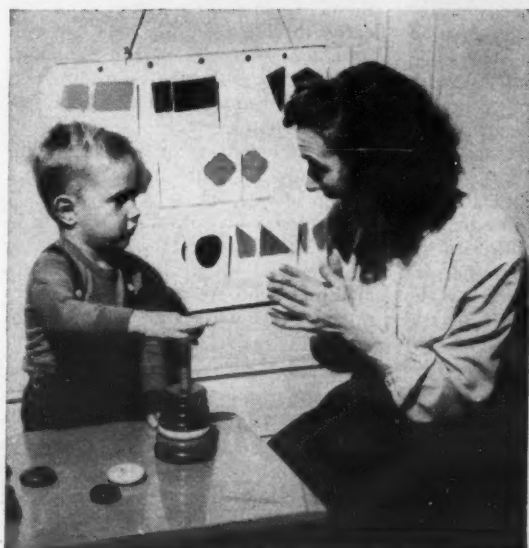


At this Lutheran-financed institution, deaf children are pulled up out of the black abyss of a soundless world . . .



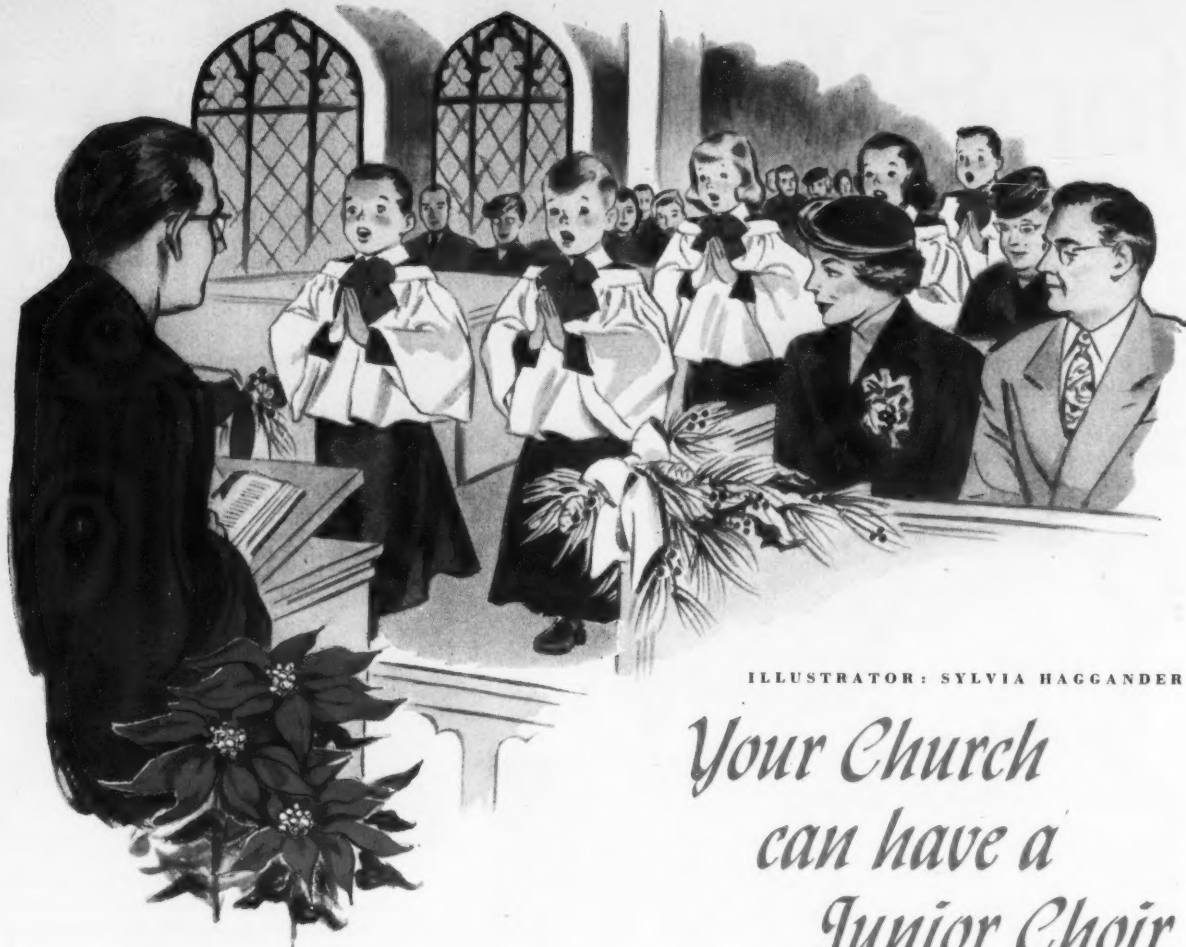
By looking into a mirror while he feels and sees the position of teacher's mouth and tongue, the deaf child can imitate her.

Deaf children enjoy a birthday party as much or more so than normal youngsters.



"Sense training" helps the youngster correlate sight and sound concepts. Lip-reading is used to bid the lad match similar colors and objects.





ILLUSTRATOR: SYLVIA HAGGANDER

Your Church can have a Junior Choir

ON THE Sunday before Christmas 45 angelic-looking youngsters march solemnly down the aisle of the Community Church at the Circle, Mt. Vernon, N. Y., singing the processional. Faces glisten, hair lies smoothly, fresh white surplices are set off with stiff collars and flowing red bow ties. Sweet child-voices lifted in song send a thrill through the listeners. And the women of the church sigh with satisfaction and admit it was well worth the effort it took.

For on the Thursday rehearsal days that precede each Sunday service the junior choir does not have quite so much the appearance of little angels. On Thursdays they are a collection of normally energetic youngsters, who have arrived at the church full of pent-up emotions after a day of school. They must be calmed enough to get the benefit of the training the choirmaster is to give them, or all is lost. Here is where the women of the church must take over.

Junior choirs are conducted with more or less success in many churches,

but at the Mt. Vernon church the secret is the cooperation the women have given the choirmaster. The choirmaster cannot be expected to do a good job of teaching music to youngsters if he has mechanical details such as discipline to attend to as well.

Would a junior choir be an advantage for your church? Here are some reasons why it might:

1. Churches supporting junior choirs seldom if ever have to resort to paid singers for their choirs. Children of the church are gradually being trained for such work. The best possibilities of the young voices are brought out early and developed so that they provide a larger group of good singers from which to select the senior choir.

2. Youngsters are taught an appreciation of music in the church, which leads to a fuller understanding of the music when they attend church as adults, even if they don't continue in the choir.

3. Children learn discipline through going into the church to sing, learn to control themselves in public and keep restless bodies still for periods of time.

4. Children are encouraged to sing, and individual voices naturally improve. A child with a toneless voice learns to sing tolerably well through his eagerness to take part in the choir. Others discover they have voices which should be trained further for professional purposes.

5. The loveliness of innocent child-voices always adds inspiration to a church service.

Granted you want such a choir in your church—what does it require? It requires at least a chairman and co-chairman who are willing and able to organize the work and to be present

Woman's Place
IN THE CHURCH
EDITED BY *Jane Kirk*

every rehearsal day and every Sunday. With the assistance of other mothers by turns, you can manage nicely. But two women are a minimum to handle approximately 45 lively children.

Teaching of formations is easy, once patterns are established. For there are always some of the trained youngsters left to herd new recruits into line. Formations take continuous attention, however, as they must be changed to fill absences and adjust to new arrivals. Work out your formations according to the place your choir will occupy.

For instance, at the Community Church at the Circle, the junior choir leads the senior choir into the sanctuary. Boys come first, then small girls and older girls. These are followed by the older junior choir of high-school age and finally by the senior choir. They march in pairs according to height and are trained to keep a certain length between each couple. Teaching choir members to march and sing at the same time requires patience and perseverance, as these two activities are difficult to coordinate.

The younger children are seated in the first two rows of pews in front of the pulpit, while the older ones go into the choir loft with the senior choir. Before the service two boys or girls from the choir come down the aisle to light the two three-branched candelabras on either side of the pulpit. When it is time for the anthem, the young children move up into formation in front of the pulpit, while the older ones come down from the choir loft. They sing the anthem along with the senior choir, taking the soprano part. No director stands before them to lead the young voices; they are trained to sing with only the organ as a guide.

During the service Mrs. Harry R. Marshall, chairman of the junior choir, sits with them in the pews to keep order and attend to any emergencies that may arise. Mothers of the choir members take turns sitting at either end of the pews. Their presence is enough to insure quiet. Sometimes needed sheets of music have been left behind, or a handkerchief is required. The women smooth over all such rough spots.

It is up to each mother to keep the surplises of her own child spotless and fresh each Sunday. Four or five times a year the robes worn under them must be laundered. Three years ago the junior choir sang for a Christmas pageant wearing stiff eton collars and big red bow ties with their gowns. These proved so effective that red bows and stiff collars have since been worn each year for the three Sundays nearest Christmas and New Year's.

(Continued on page 38)

Cookies for the Choir



Packaged basic cookie mixes produce a variety of good cookies in short order.

APETITES of growing children are never quite satisfied. If you expect your junior choir to cooperate with a minimum of squirming, provide them with simple refreshments when they arrive at the church direct from a day of school. Cookies and milk (cocoa on cold days) make a nourishing treat and help keep young thoughts on the music during rehearsals.

For serving the milk, collect the

needed number of inexpensive tumblers. So many products nowadays are put out in tumbler-type jars that you should not have to buy them. For a festive touch decorate the glasses with gay decals—circus figures, cowboys, animals.

You might ask the mothers of your choir members to take turns bringing batches of cookies from home, or they might meet in pairs and make up a large quantity recipe of cookies in your church kitchen.

If the rehearsal day creeps up on you all too soon, you can resort to the packaged basic cookie mixes, which produce cookies with the real home-made flavor. And there's good variety in them, too. You can make sugar cookies by simply adding water to the mix, and for other varieties put in some peanut butter, coconut, cereal flakes, spice and oatmeal, or semi-sweet chocolate morsels, as directed on the package.

For cookies to make for your choir, to sell at your bazaar, or to serve at home, send for large and small quantity cookie recipes by checking the coupon on page 38.

Hungry youngsters go for Florida orange cookies (right) or holiday crumb cookies, shown and described below.



Large Quantity Recipe File

HOLIDAY CRUMB COOKIES

| | 8 doz. cookies | 20 doz. cookies |
|---------------------------------|---------------------|-----------------|
| Flour..... | 1½ pounds..... | 3¾ pounds |
| Baking powder..... | ½ ounce..... | 1¼ ounces |
| Soda..... | 2 teaspoons..... | 5 teaspoons |
| Salt..... | 2 teaspoons..... | 5 teaspoons |
| Dry cake crumbs..... | 2 quarts..... | 5 quarts |
| Butter or other shortening..... | 1 pound..... | 2½ pounds |
| Sugar..... | 14 ounces..... | 2¼ pounds |
| Buttermilk..... | 1 pint..... | 2½ pints |
| Candied cherries..... | 1 pint..... | 2½ pints |
| Citron..... | ½ pint..... | 1¼ pints |
| Grated orange rind..... | 1¼ tablespoons..... | 3 tablespoons |

Sift flour, baking powder, soda and salt together twice. Add crumbs, Cream shortening, add sugar gradually, creaming thoroughly. Add flour, alternately with buttermilk, a small amount at a time, blending after each addition; add chopped cherries, citron, and grated orange rind with last of flour. Drop on greased baking sheets and bake in hot oven (400 degrees F.) 10 minutes, or until lightly browned.

—Courtesy General Foods Corp.

THANKSGIVING FOR GUESTS OF MANY LANDS

TURN Thanksgiving week end into an international week end! As your contribution to internationalism, why not invite foreign students in nearby colleges to be guests in the homes of your members for this most American holiday of the year?

Send your invitation to the deans of any of your state colleges, asking them to let you know a week in advance how many foreign students would like to spend Thanksgiving with American families. Through your church bulletin or in an announcement at your women's group meeting, ask for volunteers who would like to entertain the foreign guests over the week end. Ask for other volunteers who, though they cannot take guests into their

homes, have cars and would be available to drive the guests on a sight-seeing tour.

In the case of both hostesses and guests it must be understood that they will be given priority according to the order in which they sign up. Some may have to be disappointed if the number of guests and hostesses doesn't match.

They will, of course, be honored guests at your Sunday worship service. And besides the warmth and hospitality of American homes at holiday time, with the typical American feast of turkey, cranberry sauce, sweet potatoes and pumpkin pie, you will want them to see a typical American community as it really is.

A guided tour of your community

may include a visit to the public schools, playgrounds, the local public library and museum, brief inspection of the principal industries of the community and hospital facilities. If yours is a farm community, a visit to a model farm and a glimpse of modern American farm methods would be enlightening. Give them some idea of the community's historical background, and show them any historical landmarks.

Plan a fellowship supper at the church for one night of the foreign students' visit and invite the entire congregation to share in it. At a special open forum following the supper, ask your guests to describe their own countries and tell any special problems they may have. What a wonderful opportunity this will give for better understanding among all! Through such a week end, both foreign visitors and their hosts will find a deeper appreciation of each other's cultures.

Such a plan has been carried out with complete success the last two years by the small town of Osage, Iowa. Here they proved that every community has the facilities for promoting world understanding. Twelve foreign students from the University of Iowa accepted the invitation the first year with probable apprehension on the parts of the hostesses and guests. But the visit proved so enjoyable to all that when the invitation was extended again, 41 students responded.

In this Iowa town, people proved to themselves that races and religions can live together without barriers and prejudices, as long as they observe respect for each other's freedom of religion and thought. Your town can prove it, too.

PROJECTS THAT PAY

WHEN your committee announces a White Elephant sale and asks you for donations, what can you find around the house to give? There's that piece of material you bought and never made into a dress; there's that pretty necklace you never wore because it didn't have earrings to match; there's that vase that looked so attractive in the antique shop but clashed with your furnishings; there's that pair of stockings Aunt Betty sent a size too small. Take stock of the things in your drawers and cupboards that will probably never be used; then get them out to support your group's funds.

A White Elephant sale differs from a rummage sale in that the latter is open to the public and advertised particularly in the needy sections of the community, while a White Elephant



7335



735



GIFTS TO MAKE

7335. This little 7-inch doll is made of a child's size 8½ sock. Use scraps for the clothes. Directions for doll and patterns for wardrobe.

735. Loopy, lovable, huggable cats. Mama cat and kitten made from same easy-crochet directions. Mama is 12 inches in knitting worsted. Baby is 8 inches in three ply yarn. Complete crochet directions for two cats.

695. Make these toys for the children in your family. Made of two pieces plus ears and wings. Pattern has transfer of four toys.

Send **THIRTY CENTS** (in coin) for each pattern to: **CHRISTIAN HERALD, Needlecraft Department, P.O. Box 162, Old Chelsea Station, New York 11, N. Y.** An additional **TWENTY CENTS** will bring you the Needlecraft Catalog.



695

sale seeks its customers from its own membership and their friends. Donations must be selected accordingly. But white elephants can be just as profitable as rummage, and you can sell them in the same ways—either by pricing them in advance, or by auctioning them off.

Last year, instead of a large bazaar, the women's group of an Episcopal church in New York City chose the project plan: each woman was responsible for earning \$25 as she chose, for her association. Five or six ladies joined forces to put on a White Elephant sale.

The donations they received for their sale were of such high quality that they decided to call it an "Exclusive White Elephant Sale." "What are Exclusive White Elephants?" they asked in the flier announcing their sale. "They are not junk or rummage. They are possessions someone has enjoyed and knows you'll enjoy, too."

Ten days before the sale they sent the flier around the neighborhood to every member of the parish and to anyone else they could think of who might be interested. You might use the print of an elephant's hoof for your motif. Put it on your fliers, and urge, "Follow the tracks of the white elephant to our sale!" The morning of the sale have someone paint white elephants' tracks on the sidewalk leading to the door of the sale. Use a stencil and a non-permanent paint, such as poster paint or whitewash. Decorate the room with purple banners, with a large white elephant in the center. A clever member might even design a large white elephant of papier mache with a moving trunk to catch attention. "The white elephant has unpacked his trunk, and there are treasures galore," reads the sign.

The ladies of the New York City church held their sales all day from 11 a.m. to 7 p.m., and other members of the association offered their services to work in shifts as clerks behind counters. There was a jewelry counter with everything from 10c articles to a real seed-pearl ring. There was a wardrobe rack with clothing for every member of the family. Someone brought a Persian lamb cape which had seen little wear. There was "a super-duper dime store" with hundreds of inexpensive notions. There was a piece goods bazaar with all sorts of fabrics, each marked with its respective yardage. Scarves were sold at this counter, too. There was an antiques counter called "Treasures of Yesterday." It included many pretty things that were not quite old enough to be antiques, as well as those that were the real McCoy. And there was a counter where brand new lingerie was offered.

From four to six o'clock a silver tea



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 — every car WORKS in the line of duty! 1 car with working
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 and swaying bell, 2 taxis with meters that register fare, 1 fire chief car
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THORESEN'S, 140 Fifth Avenue, Dept. 127-M-134, New York 11, N. Y.

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☐ Mommy, Mommy, Pick Me Up ☐ Three Blind Mice

☐ Peter, Peter, Pumpkin Eater ☐ Rock-a-Bye Baby

☐ Old Mother Hubbard ☐ Bye Baby

was held, so that shoppers might relax with a cup of tea or coffee and some cookies, and have their handwriting analyzed by an expert. There was no charge, but a large plate on the tea table received silver donations. You might try using a circular mirror as a good receptacle for silver donations. And if you want to add privacy to any type of fortune-telling performance, just hang up some sheets on a wire and decorate them with hands of all shapes, sizes and colors. These can be made

quickly and easily by asking your entire membership to help you. Let each woman use her own hand as a pattern, drawing around it with her other hand, and cutting it out. Then ask her to use her own ingenuity to color it as brightly and gayly as possible. You will have many-colored cut-outs that will make a fascinating display.

The ladies of this church found the White Elephant sale a most profitable project; no doubt you will, too. Why not try it?

YOUR CHURCH CAN HAVE A JUNIOR CHOIR

(Continued from page 35)

A preparatory class for the choir starts in May, for all new children. (At the Mt. Vernon church children must have reached the third-grade age.) They learn the responses for prayers first, and then hymns, and finally a simple anthem to be sung on Children's Day, when the new recruits make their first formal appearance with the choir. On this day the senior choir does not appear at all, and the junior choir sings the entire service alone from the choir loft. Others who have not sung before are gradually introduced into the choir as the months pass, so that by Christmas the choir is complete for its effective presentation of the Christmas music.

For baptisms the junior choir sings the Brahms "Lullaby" alone, while the senior choir hums softly in the background.

It is up to the women, too, to offer the youngsters the little rewards and treats that make service in the choir not all work. At this particular church, cookies and milk are served every Thursday when the children arrive from school for rehearsals. And once a year there is a supper party.

The ladies have found that the invariable supper favorite of the younger set is spaghetti with meatballs (see recipe in September *CHRISTIAN HERALD*). They may serve it with Waldorf salad or a relish tray, crisp rolls, ice cream and cookies. For entertainment

there is a movie—preferably a Western—or an amateur night. A program of games is fun, but more strenuous for those in charge. And awards are given for faithful service in the choir and regular attendance at rehearsals.

Mr. Ralph L. Grosvenor, the organist and choirmaster, appreciates the work of the women; he realizes how much their help means. In the early days when the idea of a junior choir was newly proposed by the senior choir, it was up to the choirmaster to discipline the children as well as teach them to sing. Such a handful grew more and more difficult till one day he asked a friend who was a high school principal to sit in on a rehearsal and advise him. After one session the friend explained that it was far too much for one individual to handle alone, and in addition, he said, the youngsters were probably hungry after school. Thus the ladies came into the picture. Harmony now reigns, although sometimes the ladies agree that two of them is none too many.

"It is surprising what children can do when you work with them," says Mrs. Marshall. "Of course, at rehearsals there is always someone acting up and trying to be funny, throwing spitballs and so on, and sometimes I think I cannot live through another Thursday. But when Sunday comes, and they appear in church with all the proper dignity, I know it is worthwhile."

CROCHET FOR CHRISTMAS

CROCHETED Christmas tree ornaments are becoming increasingly popular. New Star Christmas Book No. 94, "Crochet for Christmas," tells how to make a Christmas tree angel, a Santa Claus, cornucopias decorated with holly berries, snow man in cap and scarf, as well as a Christmas-tree pot holder, and gay lapel pins—snowflakes, bells, Santa and Mrs. Santa, and a holly wreath curtain pull. Send 10c to The American Thread Co., 260 W. Broadway, New York 13, N. Y.

Woman's Place Dept. (11-52)
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THANKSGIVING FRAGRANCE

(Continued from page 25)

concerning what God had done for him. But mostly I remember his favorite Bible verse quoted always at the end of our weekly recitation of memory verses. He liked Philippians 4:6—"With thanksgiving let your requests be made known unto God." He said that these prayers of gratitude were like incense which the Old Testament prophets commanded their people to raise to the Lord God Almighty.

The church of Thanksgiving morning, and all the churches I have attended down through the years, with their ecclesiastical odors of paint and the faint mustiness of seat cushions—all are compounded in the Fragrance of Thanksgiving.

And the heroes of childhood are there, recalled out of space and time by the bright magic of wafting scents. Spicy holiday chrysanthemums in my living room sharply return me to the big backyard near our family home, where the lady gardener tended a veritable jungle of trees and ferns and flowers. She didn't object to boys and girls tagging along beside her as she used a rusty sprinkling can. Sometimes we could even climb up into the trees and water the hanging fern baskets for her. The grownups all said she was born with a green thumb, but she told us children it was very simple to have a good garden. All you had to do was to remember two things: "Plant what you want to pick. Then keep out the weeds." Her chrysanthemums always decorated the church on fall and winter Sundays, for they bloomed in profusion—perhaps because she was always at the weeding-out process.

A BREATH of lavender recalls a beloved neighborhood grandmother of my childhood days. She almost never had anything for which to be grateful, as the world judges material possessions. But she had a garden in which she grew old-fashioned lavender. Because this plant flourished, she could always hand one of the delicate sprays to a visitor.

As a child I took it home and put it between my doll clothes and tiny sheets and pillowcases, and tucked them away in a shoebox. Next year it was time to learn to skate and play ball, and I never did get back to the doll clothes until just this year when cleaning out an old storage trunk. The fragrance of the lavender from Grandma Smith's garden was still there, taking me back to the moment when she said, "Hush, child, don't complain about this weather—it's putting color into the fruit."

Again I saw her serene blue eyes and

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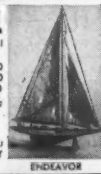
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ENDEAVOR

sweet smile which carried her through a life of virtual poverty and finally from a charity ward into an unmarked grave. But I always think of her as a happy person, which indeed she was. On Thanksgiving, I will touch her spray of lavender for a moment, and I shall be back in her garden where the sky was blue and the pink rosebush was in flower, and I shall be grateful for all that she gave me with her simple gift.

Now we are the grownups. We are the "heroes," the givers. Ours is the privilege of sharing—and this, too, is a part of the Thanksgiving Fragrance. Before I dress for our family Thanksgiving dinner, I must remember to put that extra sweater into a box to warm someone who has not even one sweater.

Just recently I heard of a young pastor who went to Europe on a special mission for his denomination. He started out with a full suitcase, all that air luggage weight regulations would permit. But when he returned home, he had only the suit on his back. He had given away even the extra socks in his suitcase. Finally, he had left the suitcase itself with a young student who could barter it for food and clothing.

"But I came back with more than I took," he told his congregation. "I am truly grateful now for the one suit, the one shirt, the one pair of shoes."

Not many of us can have such a dramatic discovery of the needs of the world. But whenever we open our hearts to the knowledge that others have less, we automatically come to have more. For the greatest gift of all is that of appreciating what we have, while we have it. The knowledge that we failed to appreciate what was ours when we had it in our keeping, makes grief hard to bear, keeps regret a sharpened sword.

LOVE is a necessary and priceless ingredient of Thanksgiving Fragrance, whether in behalf of those far away and unknown except by need, or close at hand and sharers in the routine day. I shall think on Thanksgiving morning of my young neighbor stopping by the garden fence with her arms filled with school shirts for her son, ruffled dresses for her daughter, sunsuits for the baby . . . how she buried her face in the heavy load of washday, now dry from the windswept clothesline, and said, "I love the smell of fresh, clean clothes, don't you?"

"More than a kitchen," Mother had said, and my list was growing. But even among my own circle of friends I know that there are some who will find it very hard this year to sense the real meaning of Thanksgiving. Yes, they still have material possessions, but the one thing needful for the happiness of their hearts

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has been snatched from them. There is a young couple whose chief remembrance of fragrance is of the funeral flowers the day they buried their four-year-old goldilocks. In a nearby house is the mother whose only son is not coming back from Korea, who even now knows that his favorite apples are ripening down in the orchard by the old swing. Is there a Thanksgiving for them?

There was for a schoolteacher friend who pulled her life together after a shattering experience. Today she is the one most eagerly sought out at any reunion. Her distinguished former pupils crowd around to tell her of their successes—or of their frustrating failures—and to hear again her jolly laugh and see the friendly interest in her merry eyes. "Recovery began on the day when I could first look around and see what I had left for which to be thankful," she told me once when I was discouraged.

EACH of us has *something*, and probably much, for which to be thankful: the letter which came last week from an old friend, the report card daughter brought home from school, the confident smile of a son, the fact that what we dreaded most has not happened—intangibles all.

On Thanksgiving, I will light the tapers on our table and they will burn for an hour as we enjoy the family meal. Then I will puff my cheeks and blow them out. Or my husband will sedately pick up the official fire snuffing gadget brought back from a happy vacation trip, and soberly extinguish the candles one by one. Only the smell of burning candle, and a thin wisp of smoke will be left above the table. But the consumed elements themselves have gone into the universe, never to be removed, but to find their way in some new form through the earth into food and life.

So may it be with our prayers of gratitude this season, for the heart's incense is never lost. This much we know for certainty: Some of our prayers of Thanksgiving will find their way back into our own family circle as we try harder to bring happiness to those dearest to us; others will return in the form of greater strength, giving us the patience to bear the burdens of daily living.

"IT TAKES more than a kitchen to make Thanksgiving," said Mother—and it does. The fragrance of thankfulness is distilled from more than a day, more than a week of feverish preparation. It comes from a life lived in faith, dependent upon others, giving to others.

The Fragrance of Thanksgiving takes a lifetime of making. THE END

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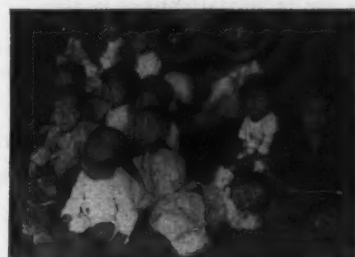
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Daily Meditations

by John W. McKelvey

Saturday, November 1

READ MATTHEW 5:1

Earth is instinct with spirit . . . each mountaintop, a steppingstone of God.

—THOMAS DURLY LANDELS

FOUR YEARS AGO my son, then fourteen, yearned to climb a mountain. Neither of us knew what we were in for, but somehow neither of us since then have ever been free from the magnetic pull of mountain heights. I find we are in good company in this regard—Moses and Mt. Sinai, Elijah and Mt. Carmel, and Jesus and the Mount of Olives. Jesus, particularly, loved mountains. In fact, He preached the greatest sermon in the world on a mountain. What untold experiences would be ours, if we climbed spiritual mountains!

Lord Jesus, who art high and lifted up so that we cannot come nigh Thee, be Thou our strength and shield. Go with us as we strive to rise. Amen.

Sunday, November 2

READ ISAIAH 30:21

Come, my friends. 'Tis not too late to seek a newer world.—ALFRED TENNYSON

ACTUALLY there are very few mountains that have not been scaled. When I grow enthusiastic about climbing mountains I am not thinking of the difficult business of bushwhacking your way to the top. Thanks to innumerable unknown pioneers who blazed the way in years past, all you and I need do in climbing life's steep ascents is to follow the trails. The prophet cried, "This is the way, walk ye in it." The Saviour declared, "I am the Way."

O Christ, we found ourselves in slippery places, but Thou didst lift us up and set us upon the Rock. Praise be to Thee. Amen.

Monday, November 3

READ GENESIS 1:14

See there! God's signpost . . . He forces no man, each must choose his way.

—JOHN OXENHAM

JUST as God set the "lights in the firmament . . . for signs," so on the mountain trails there have been set

signposts indicating three things: the direction, the distance, and the difficulty or the degree or ascent. No one ever achieves a mountaintop experience who seriously disregards what the signposts say. Those along life's steep hills are no less imperial in character. They give: the direction—righteousness; the distance—until death; and the difficulty or degree of ascent—the cross. They are God's signposts. Who follows Him?

God of our fathers, reveal to us the way our feet should go, and lead us despite pain and hardship to Thy house at last, for Jesus' sake. Amen.

Tuesday, November 4

READ PHILIPPIANS 3:14

FRANKLY, I used to dread even the thought of climbing mountains until the day I started out and discovered that the trails were marked. A small round disc, red, blue, or yellow in color, was securely nailed to a tree or painted on exposed rock at convenient intervals and at every twist and turn. No need to be afraid about getting lost with those markers in plain sight. I suddenly realized the glad ecstasy of Paul's heart: "I press toward the mark for the prize of the high calling of God in Christ Jesus."

Lord, in the swift course of my brief days keep me from stumbling and from wandering astray. Amen.

Wednesday, November 5

READ ECCLESIASTES 11:9

THE OLDER I grow, the more I am impressed by the fact that the forest rangers deliberately prefer to nail the trail markers on young trees. For one thing, a young tree's chance at survival is greater than a full-grown tree's. And then, why not? Young trees stand as straight as tall trees, and in holding aloft a marker a young tree can serve as effectively as a tree with a hundred rings. It impels me to think of our young people, to rejoice in their youth, to endow their lives with purpose.

Shepherd of tender youth, ever be Thou our Guide, our Staff and Song.

Lead us where Thou hast trod, make our faith strong. Amen.

Thursday, November 6

READ PSALM 1:3

Whoso rests beneath a tree hath cause to thank God gratefully.

—THEODOSIA GARRISON

SOME THINGS are meant for each other. Trees are meant for mountains. Thanks to wise leaders of the past we have learned to preserve this natural affinity. The work of reforestation going on all over America is both tremendous and inspiring, especially when reforested areas take the form of a Memorial Forest. Inspired no doubt by the classic phrase of the psalmist, "And he shall be like a tree," men have sought to perpetuate the memory of great men in the beauty and splendor of trees.

Thrice eloquent are quiet trees and the green listening sod, yet how they speak of Thee, O God. As they lift their leafy arms to pray, so lift we our hearts in praise. Amen.

Friday, November 7

READ MATTHEW 6:28

JESUS repeatedly called our attention to points of interest in the natural world, the birds and the flowers, for example. I wonder if He ever said, "Consider the trees, how they grow." Well, think of our primeval forests and for that matter, think of the vast domain of mountain timber growing up to maturity today. Job long ago asked who it was controlled the treasures of snow and weighed the mountains in balances. We need to ask who it is plants the mountains. The answer of course is God, in whom we all live and move and have our being.

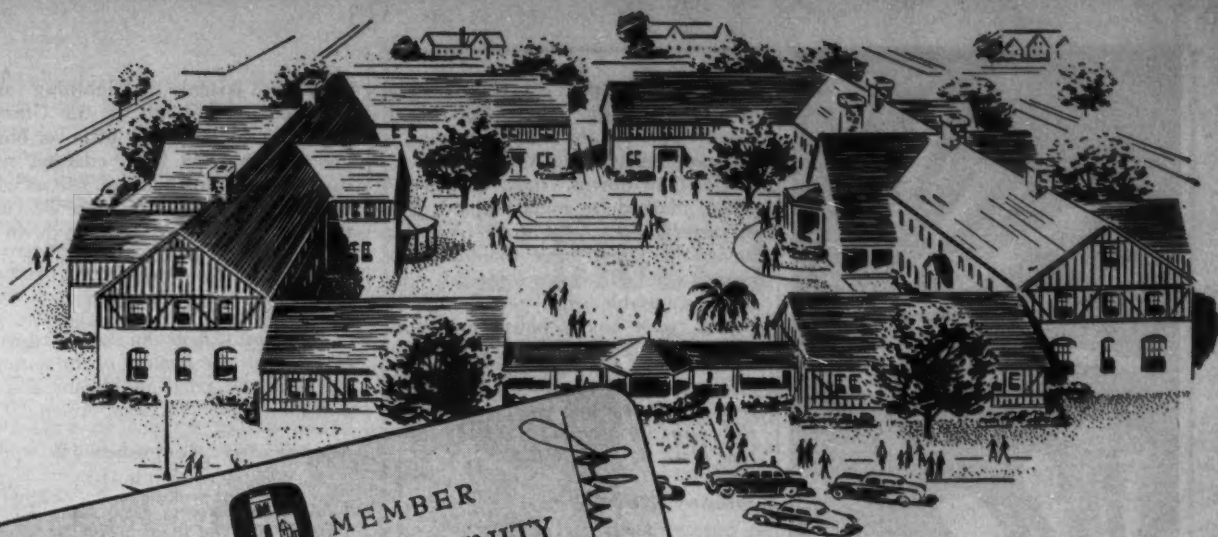
Great and wonderful are Thy works, O God. Made in Thine image, Thou hast made us for Thyself. Make us, like Thee, divine. Amen.

Saturday, November 8

READ II SAMUEL 1:19

I NEVER CLIMB a mountain trail without recalling David's lament over

CHRISTIAN HERALD



STEEL, BRICKS ...And GRATITUDE

MEMORIAL HOME COMMUNITY is more than buildings. It is a grateful thank-you to ministers and their wives grown old in unselfish service. During their active years they gave church or mission field their best. They never asked, "How much does it pay?"—only, "How can I help?"

When they were too weary, too used-up to give more, their people cheerfully shook their hands and said goodbye. And savings were too scant, pensions too small, living costs too high to let them enjoy deserved security in their last sunset years.

Memorial Home Community in sunny Florida where even winter winds are gentle, is a thank-you to them—in cozy homes, fertile gardens, blue skies, a hundred acres of beauty. Including twenty-two apartment buildings, the big new quadrangle shown above, the sturdy church that stands at the head of a palm-bordered boulevard—that Community is your gratitude made visible. It is a thank-you expressed in the way that means most.

Steel, bricks, plaster, concrete — and gratitude. Even though the buildings are there, even though residents pay a small token maintenance charge, Memorial Home Community must depend upon folks who remember to be grateful. Your gift of \$10 or

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the individual peaks as they split the sky in two and let the face of God shine through. When my son and I climbed Mt. Marcy last summer, following Johns Brook Trail, it was an indescribable thrill to come after a long trek to where we looked up between the ridges to glimpse Marcy's exalted dome five miles away. Ah yes, life's great goals are always high, often out of reach, sometimes dimly discerned, but never reached in vain.

We may not climb the heavenly steeps, but Lord, help us to seek Thy face. Give us courage to rise above failure. Amen.

Saturday, November 15

READ ISAIAH 6:1

God, give me hills to climb and strength for climbing!—ARTHUR GUITERMAN

IF MOUNTAIN-CLIMBING achieves anything worth while, for me at least it emphasizes the reality of hardship and perseverance if the heights are to be reached. The poet truly said, "Heaven is not gained by a single bound." The unsearchable riches of Christ in God are likewise not possessed without tribulation and unflagging persistence. Frequently in climbing upward, your trail dips steeply downward before the last ascent. "God, give me hills to climb!"

Heavenly Father, guide me along this pilgrim journey. Keep my vision clear. Set my feet upon the rock of Thy salvation. Amen.

Sunday, November 16

READ PSALM 37:7

God hath promised strength for the day, rest for the labor.—ANNIE JOHNSON FLINT

ONE of the first things you learn as a mountain-climber is not only the wisdom but the necessity of rest. "Make haste slowly," is the basic law of climbing. The truth is, half the pleasure of climbing is to be found in the moments of rest when you sit down, remove the pack from off your back, take a refreshing drink of water, and relax. The psalmist gave no wiser counsel to our pilgrim hearts than when he said, "Rest in the Lord." One of our poets has expressed it equally well: "The feet that wait for God are soonest at the goal."

Lord Jesus, teach us in patience to wait for the renewing power of Thy Spirit. Amen.

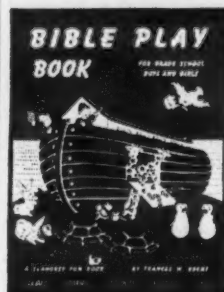
Monday, November 17

READ MATTHEW 11:29, 30

I heard the voice of Jesus say, "I am this dark world's light."—HORATIUS BONAR

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ing a pack including sleeping bag, food, supplies, maps. Our packs last summer for a three-day climb weighed about 22.5 pounds. However, after carrying them for 5.5 miles, the decimal point dropped out! And yet, believe it or not, every time we stopped to rest, removing our packs, it was a pleasure to buckle them on again. Somehow their presence deepened the meaning of our climbing and released strength sufficient for the hour. I thought repeatedly of Christ's words, "My burden is light."

O Lord, who bore the burden of our sins on the cross, reveal to us the meaning of burden-bearing and give us the will to take up our cross for Thy sake. Amen.

Tuesday, November 18

READ PSALM 133:1

Arise, and crown your days with good, in glad, exultant brotherhood.

—JOHN HAYNES HOLMES

MOUNTAIN-CLIMBING is not a one-man affair. Besides the loneliness of the mountain steeps there are many hazards to be considered. These things can be faced by two better than by one alone. I have climbed always with my son, now seventeen, and although we might be hard put in some accident or danger, I can witness to the fact that his presence and companionship compensated for the loneliness and sufficed for security. Surely the psalmist was a mountain-climber who said, "How good and how pleasant it is for brethren to dwell together!"

Father, when in danger, make me brave, make me know that Thou canst save, through Jesus Christ. Amen.

Wednesday, November 19

READ JOHN 3:8

God is here! From every tree His leafy fingers beckon me.—MADELEINE AARON

THE MOUNTAINS conceal many secrets and pose many riddles, such as three things that are like and unlike at one and the same instant. They are the wind sighing through a stand of pines, the tumbling tumult of a mountain brook, and the steady fall of a summer shower. They remind you of the Creator in whose hands are the deep things of the earth, whose manifold mercies surround us with variable blessings and powers, and yet in whom "is no variableness, neither shadow of turning." I rest me in the thought: What hath God wrought!

O Lord, let me ne'er forget that Thou art the Maker and Ruler of the earth below and the heavens above. Cause me to trust in Thy divine providence and not be afraid, in Thy name's sake. Amen.

Thursday, November 20

READ PSALM 127:2

"Earth has no sorrow that God cannot heal."—THOMAS MOORE

CERTAINLY no journey into the mountains is complete without the experience of "sleeping out." The day's climbing is ended, your muscles from head to foot ache with weariness, the darkness deepens, the fire burns low, and suddenly you realize that you are shut in upon yourself. Then to let go, and sleep. Then to remember, "Of all the thoughts of God that are borne inward unto souls afar, along the Psalmist's music deep, now tell me if that any is, for gift or grace, surpassing this: 'He giveth his beloved—sleep?'"

Gracious Lord, I thank Thee for opportunity and purpose to make my days worth while, and for sleep, Thy healing balm, to renew both body and soul. Amen.

Friday, November 21

READ PSALM 40:2

If you can walk with kings—nor lose the common touch . . . yours is the earth.

—RUDYARD KIPLING

I WOULD NOT deceive anybody about mountain-climbing. Sometimes the trails are a soft smooth carpet, but most of the time they are a pathway of stones, boulders, and rocky crags. It is usually as important how you step as where you step and the whole business of climbing reduces itself to the art of balancing yourself. A little too far to the right hand or to the left, and down you go, if not into some miry bog at least out of stride with valuable energy wasted. Blessed is the man whose feet God has set firmly upon a rock!

Lord, Thou art my strength and hope. Watch over my goings out and comings in, lest I stumble into the evil pitfalls and wander like a lost sheep. Amen.

Saturday, November 22

READ EPHESIANS 6:13, 14

Forgive me, Lord, if too close I lean my human heart on Thee!

—JOHN G. WHITTIER

NOT ONLY the art of balance, but the ability to find the right place to stand—that is the cue to success in climbing a mountain. When the trails are wet and slippery and the ascent steep and uncertain, then it is that nothing is so welcome as solid ground to stand on. And there are times when, breathing hard and all energy seemingly expended, nothing is left but to stand. Thank God we have something to stand on in climbing to heaven's land, the Law and the Prophets, the

Gospel and its superlative affirmations.
"Stand, therefore!"

Grant, O Christ, that we may discover daily the saving power of faith in Thee, and give us grace to rise triumphant over weakness, failure and death. We ask in Thy Name's sake. Amen.

Sunday, November 23

READ HABAKKUK 2:20

I have come to know . . . silence, that speaks with deafening tones of God.

—CLINTON SCOLLARD

IT WOULD BE a mistake to think that the sole purpose of climbing mountains was to reach the top. That is one objective, but another equally important is to get away, "far from the madding crowd," and, amidst the solemn stillness of great trees and majestic horizons, listen to "the still small voice." There is a divine tonic in discovering that "the whole earth is silent," save only for the brooks, the winds and the singing birds. You become strangely aware of the nearness of God and the magnitude of His resources.

Forgive me, O God, if in my haste I have ignored Thy ways and neglected Thine inspirations. Show me each day Thy holy will, and give me power to obey Thee. Amen.

Monday, November 24

READ JOHN 12:26

But oh, not the hills of Habersham . . . Downward the voices of Duty call.

—SIDNEY LANIER

WHEN Peter, James, and John were on the Mount of Transfiguration with Christ they were swept off their feet with ecstasy. So exalted were they that Peter said, "Master, it is good for us to be here: and let us make three tabernacles." But that would have been a mistake and shortly they learned how big a mistake it would have been. The mountaintops, in a word, are for visions, but the voices of duty call from the valleys where the race of men go by, the poor, the needy, the lame, the sick, the blind.

Open my eyes, Lord, that I may see glimpses of truth Thou hast for me, and then send me fearlessly and humbly into the ranks of men to serve in Thy Name and to do Thy good works. Amen.

Tuesday, November 25

READ ISAIAH 42:6

Then be content . . . God's plans, like lilies pure and white, unfold.

—MARY RILEY SMITH

COMING DOWN from the top of a mountain is not as simple a procedure

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Thanksgiving Day, November 27

READ EPHESIANS 5:20

I thank thee, Lord, that Thou hast kept the best in store.

—ADELAIDE ANNE PROCTOR

THIS is the day when, after the example of our Pilgrim Fathers, we pause to remember all God's wonderful mercies to us and to give thanks for His matchless providence. Have you endured hardship and affliction? Then thank God for strength to continue faithful! Have you received manifold blessings? Then ask God in gratitude for larger opportunities to serve the present age! In all things give thanks, and chiefest of all, thanks be to God for His unspeakable gift to the world, Jesus Christ.

O God, I thank Thee who hast made the world so bright, so full of splendor and of joy, beauty and light; so many glorious things are here, noble and right. Amen.

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Friday, November 28

READ PROVERBS 16:18

He saw through every cloud a gleam—he had his dream.—PAUL LAURENCE DUNBAR

TREMENDOUS as is the experience of reaching the top of a great mountain, the experience of coming down is no less significant, sometimes alarming. I remember making the descent from atop Big Slide Mountain with its precipitous dome, a descent fairly easy and swift. I turned to see what progress we had made, and there rose its mammoth dome so straight and high it seemed as though it tore a hole in the sky. "A moment ago I was on top," I said, incredulously.

Dear Lord, in whose life I see all that I would, but fail to be, let Thy clear light forever shine, to shame and guide this life of mine, for Thy Name's sake. Amen.

Saturday, November 29

READ ZECHARIAH 4:6

Our doubts are traitors, and make us lose the good we oft might win.

—WILLIAM SHAKESPEARE

SO OFTEN when the time draws near to ascend another mountain I am swept by doubt. I wonder whether I have the strength equal for the task. And then, when I am coming down, elated at my experience of triumph, I berate myself for not having had faith enough in the first place. It is no different in life's pilgrim race. The prophet was right in saying it was not a matter of might and power, but of God's Spirit. If you have faith, Jesus declared, nothing shall be impossible for you.

O Christ of the upward way, my Guide divine, where Thou hast set Thy feet may I place mine. Amen.

Sunday, November 30

READ ACTS 26:19

No vision and you perish; no ideal, and you're lost.—HARRIET DU AUTERMONT

HAVING come down from the mountains on repeated occasions during these four years, I sometimes ask myself whether all the expenditure of energy was really justified. And then, if any doubt lingers, I remember the untrammelled vision of the mountain-tops and the far-flung horizons. After the weariness passes the vision remains. No matter what men may do to my body, the vision lingers in my soul. It was something like that with the Apostle Paul: the vision of Christ never left him, nor he it. Therein lay his victory.

Thou, O Christ, art all I want. More than all in Thee I find. Enable me to know Thee as Saviour and to walk in Thy light. Amen.

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IN THE BARBER'S CHAIR

(Continued from page 6)

better than fall because in spring the winter is behind. In fall," he said thoughtfully, "no matter how beautiful the days may be, you know that winter lies ahead."

Well, I declare! My barber was a philosopher.

And wasn't he right? Do not most of us look forward to winter as something, somehow, to get through? Does not the beauty of the fall, more beautiful in its wealth of gorgeous color display than all the other seasons, carry with it a certain melancholy? Is there not a somber mood in all this rich display of gaiety?

But spring! Ah, spring! The winter is past and all the glory of summer and autumn lies ahead. Both the poet and my barber knew that even if winter comes the spring's not very far behind. And so my barber, with his reflective mind, prefers the spring to fall, and, now that I have talked with him, I think that I do, too.

But I must get on with my haircut. Some of you may recall the good old days when a haircut could be had for a quarter of a dollar. When the price skyrocketed to forty cents, I resented it and grimly resolved to let my hair grow long. But alas! Forty cents was followed by fifty cents, and then by sixty-five and then seventy-five, with terrifying rapidity. The stealthy approach to a dollar was made by the intermediate step of ninety cents. Then finally, one great big dollar! Many a strong man turned pale at the news. I myself squirmed and complained bitterly, but, like all other men who were not bald, I had to yield. The barbers had us by the hair.

I recall the very first day that the new rate of one whole dollar was brought home to me. I took my small grandson in to have a trim. After his curls lay clipped upon the floor, I gave the little chap a dollar bill which he passed over to the barber, and then I stood around, expecting to get some change. I was about to call attention to the oversight, when suddenly it dawned on me that there would be no change. I left quite suddenly, a bit embarrassed.

As I have said, at first I had a feeling of resentment. I don't feel that way now. My barber is a friendly man. He serves the need of the community. We couldn't get along without him. He has the qualities of diplomat and philosopher. I do not seriously object to paying the price that now is asked by these faithful friends of ours. I never knew a barber who grew very rich.

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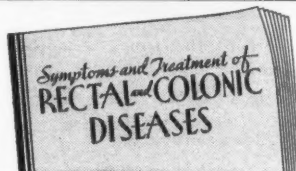
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The COMET-LIKE Mr. Halley

In his work for the Kingdom, this descendant of the famed astronomer has blazed a unique trail across spiritual skies

By WILLIAM F. McDERMOTT

IT WAS a torrid 97-degrees on the opening day of one of the national political conventions in Chicago, and the mad scramble for office made it seem all the hotter. I was moodily contemplating the depravity of the human race when my office door unexpectedly opened. The shy, serenely-pleasant man who stepped in seemed strangely out of place.

"I'm Henry H. Halley," he announced hesitantly. Erratically my mind jumped back many years to an astronomy class.

"Any relation to the Halley who had a comet named after him?" I quipped to break the ice. The visitor smiled.

"I don't shout it from the housetops, but Edmund Halley, the English scientist who discovered Halley's Comet was my—let me count up—great-great-great-grand-uncle," he replied. "There has been an Edmund Halley in every generation of the family line since; and I have an Edmund Halley as one of my sons and another as a grandson."

It struck me that the famed astronomer, if he could have foreseen the future, would have been as prideful in the descendants named after him as in the fame accorded him. Although the Halley I interviewed bore the name of Henry instead of Edmund, I discovered he had something of the celestial exploratory attributes of his distinguished ancestor; likewise, he might limitedly be compared to a comet, for he has blazed a unique trail across the spiritual skies of our land.

Henry H. Halley, 78-year-old Chicago dynamo of Christian service, has had a colorful and dramatic discipleship in the name of Christ. He spent 10,000 hours in committing to memory an abridgement of the sixty-six books of the Old and New Testaments, and had enough of the Scripture stored word-for-word in his brain that it required twenty-six hours of non-repetitive speech for him to give it all from memory. He could hold nightly

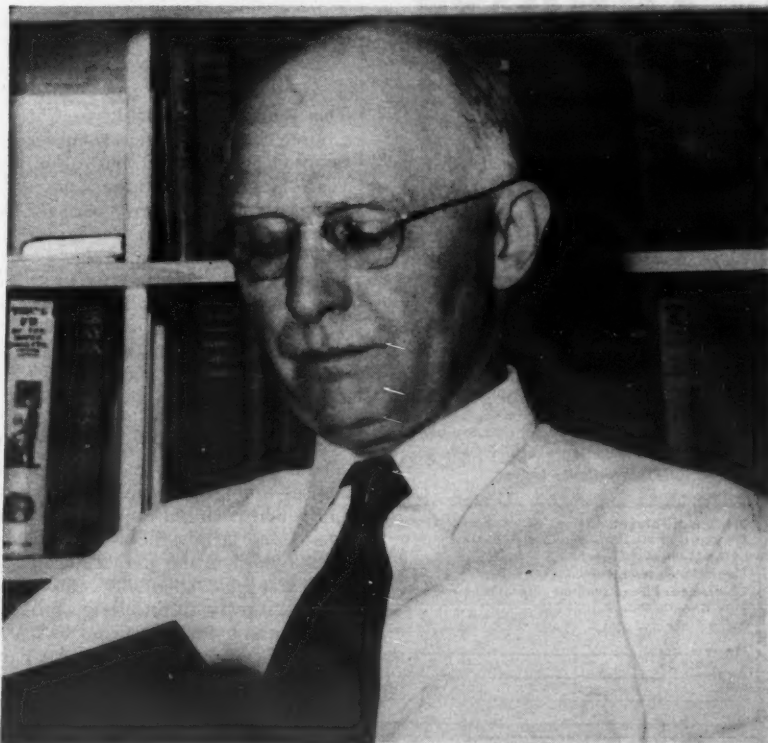
meetings for weeks, reciting passages from God's Word for thirty to forty minutes each night, and not repeat any. For twenty years he roamed the United States and Canada, holding sermonless Bible conferences, profoundly moving people by his quiet, gestureless quotation of chapters in toto and condensations of entire books of the Bible.

Yet this was not enough for the former Christian Church pastor and building contractor. In his early Bible-reciting ministry, he printed and distributed at his own expense 16-page leaflets of elementary information about the Holy Book. Both the demand

and the leaflet expanded until Halley could no longer bear the expense; he started making a charge for it when it reached 48-page size. This has grown into a 768-page volume, widely known as the "Pocket Bible Handbook," which sells more than one hundred copies a day, has an international circulation, and is handled by 1500 bookstores. Total printings have passed the half million mark. It contains an abbreviated Bible commentary, description of major archaeological discoveries in biblical lands, an epitome of church history, and the story of how we got our Bible.

Yet more interesting than the

Henry H. Halley, Bible memory wizard and editor of the "Pocket Bible Handbook."





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memory achievements and the Handbook is the man behind it all—a man of youthful figure and silver hair and a contagious smile, a man who is so deferential he seems to be apologetic when he is doing you a favor; yet a man who retains the spiritual fervor and eager outlook he gained from John R. Mott, Sherwood Eddy and the late Robert E. Speer.

JUST as exciting as Halley himself is the ex-school principal, Canadian-born Madge Gillie Halley, to whom he has been married for 53 years. They are the parents of four children; their two sons are doctors, their two daughters homemakers. One is a Methodist, another a Lutheran, a third a Presbyterian and the fourth an Episcopalian.

The story of this latter-day "Comet" Halley, son of a Confederate soldier who was one of "Morgan's Men," runs back to April 10, 1874, when he was born at White Sulphur, Kentucky. Public schools were poor, so Henry's parents joined with other farmers in conducting a private school for their children. At 16 the youth enrolled at Kentucky University at Lexington, now Transylvania College, getting his A.B. and B.D. degrees in five years. He taught in his alma mater for a year, then a year in a missionary school.

His first pastorate in the Disciples of Christ was at Kalkaska, Michigan, a lumber camp region. He duly called on all the people, including the lady principal of the high school—which call proved a bit different. Duty evolved into pleasure, then to the delight of the Kalkaskans, into courtship, love and marriage.

The young clergyman now had what it took—a fine faith and a fine wife. The Kalamazoo, Michigan, Christian Church heard of the up-and-coming neophyte and called him. For eight years Henry and Madge worked like beavers in their new parish. They found a congregation worshipping in a hall. First the Halleys led the people in building a chapel, then an impressive sanctuary, which still serves. Their 1900-1908 pastorate ended when the doctor gave an ultimatum.

"You'll have to get out of doors and do physical labor—or else," he said. Halley obeyed, resigning his pulpit but remaining an active member of the congregation. He started building houses—doing the rough labor while craftsmen he hired took on the skilled work—and selling them when finished. This occupied him from 1908 to 1914, with one year spent in California experimenting with an orange grove.

Returning to Kalamazoo to live, he made seven round trips to the Pacific Coast the next year to look after the orange trees. Each journey was a monotonous four-day ride. Henry was

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no hand to make pick-up acquaintances on the train, and time hung heavy. One day as he gazed out of the car window at the endless prairies, the idea struck him to improve the hours by memorizing Bible passages. He first tackled the Sermon on the Mount, next the Epistle of James. Although he was then 39, he found that by intensive application he could retain in his mind whole passages although, as he says, "I had not only an untrained but also a very ordinary memory." He soon was to prove he could make it extraordinary by constant drills.

Although his work as a building contractor boomed, Halley was so fascinated by his Scripture memorizing experiment that he started devoting several hours a day to it—mostly in the evenings. One day his telephone rang.

"Come over and preach for us Sunday," a deacon from a church outside Kalamazoo asked him. He agreed to go. He was in fine fettle as he entered the pulpit for the service. When it came time for the sermon, he gave his message to the people literally in Bible language—reciting to them in a quiet but deeply moving manner the verbatim Sermon on the Mount and other Scripture selections. So great was the response that the church service eventually was to prove a turning point in Halley's career. Many calls came from churches, and in each he recited whole passages from memory.

The Halley family, now with children, moved to Chicago in 1914, where Henry entered the real estate business. It was at this time that the idea came to memorize the *entire Bible* in abridged form, covering the heart of every book in it. He had heretofore been memorizing additional selections, but the "big idea," which first almost overwhelmed him, would not down.

HE tackled the job—between sales and out of hours—in a double-barreled manner. One task was to select the passages to be committed to memory and arrange them in connected form; the other was to intensify the memorization process. Nights he would pore over a Bible, thumbing the pages, marking sections, underscoring verses, in his efforts to condense it into the one-third he finally learned by heart. This volume, which was worn to tatters, is now a sacred keepsake.

Halley found, in going to and returning from his office, in riding streetcars and in walking to make business calls, in odd moments between office duties and even at meals, that he had much time available for memory work. Sometimes in the middle of the night he would awaken to find his subconscious mind active in imprinting passages on his brain. Thus, over a period of ten years, the preacher-

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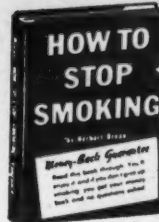
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builder spent at least 10,000 hours in achieving probably the greatest memorization of Scripture known to man.

As his fame spread, calls came for not only individual Scripture "sermons," but for a series running a week or more, from individual congregations and united churches of different towns and cities. Halley found himself gradually getting away from the business world and into "business for the King." He always opened his recitals with a brief background sketch of the Bible or passages he was to present.

IN ONE of his appearances at an Indiana town, a stenographer in a front pew taking notes of his introductory remarks shuffled the pages of her notebook so noisily that Halley was much disturbed. He resolved to prepare a leaflet for his hearers, thereby avoiding the preliminaries. This little leaflet was the forerunner of his impressive Bible Handbook of today. He distributed 10,000 of his "Suggestions for Bible Study" the first year; the following year he increased the pamphlet to 32 pages and gave away 10,000 more.

So unusual was Halley's ministry that it is hard to find the exact word to describe it. He made 300 to 400 appearances a year, sometimes with only a hundred present, other times with 2000 or more listening. It was not a Bible lecture nor a Bible sermon that he gave; it was really a Bible recital. He filled engagements in thirty-five states, many of them return appearances. At least half were union meetings under the auspices of churches of many denominations. Often, in summer, congregations would overflow sanctuaries and out onto church lawns. Upwards of two million people have heard his Bible presentations.

"What passages or abridged books of the Bible did people take to most?" I asked him.

"The story of the Crucifixion, abridged from the four Gospels," Halley said. "It took an entire evening to give it. The next night I usually followed with the account of the Resurrection. These two supreme events in our Saviour's life seemed to move people most deeply when presented in unadorned Scriptural form. But the condensed Book of Revelation always drew the largest crowds. The Creation narrative from Genesis inspired people; they liked, too, the Book of Job. Other favorites were Ruth, Ecclesiastes, the story of the Church at Jerusalem and Paul's Missionary Journeys from Acts. The hardest to recite was the Epistle to the Hebrews, although it is magnificent with its superb English and long sentences. That was the only book I was ever afraid I would forget."

Does a memory wizard ever forget? I asked Halley the question apprehen-

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sively, with the shadows of my own memory failures haunting me.

"Of course," he assured me. "Every now and then I would overlook my sequence and skip a few verses or a whole passage. But I always kept going. My worst experience was the evening I got going on a treadmill. It was in the Reformed Church in Chicago.

"I used to take a bit of secret pride that I could recite without fluttering an eyelash the names of the nineteen Kings of Israel and the twenty kings of Judah. There are some real tongue-twisters there. I started off smoothly with Jeroboam as the first King of Israel, and the names that followed rolled out unfalteringly—until I came to the second Jeroboam in the listing. My memory froze up with Jeroboam II. I subconsciously reverted to the first Jeroboam and began again reeling off his successors. I soon was conscious I was running in circles, and the audience was getting wide-eyed. I guess some of them thought I was starting a memorization class, with the first lesson in ancient Kings. I apologized, the congregation chuckled, and I went on with the Bible account, leaving the directory of Old Testament royalty to its fate."

Memorizing Scripture on a vast scale is a gripping adventure, Halley asserted. Although he would spend hours daily on it for years, it never became a chore.

"What you memorize of the Bible is a constant spur to memorize more," he said. "As you learn a passage word for word, new meanings constantly pour into your mind. You may have read a passage a hundred times, yet hidden truths come out crystal clear as memorization spotlights every sentence into importance."

THE shy but delightfully friendly man emphasized that extensive Scripture memorization is within the grasp of anyone with an ordinary mind and a determined will, plus a love for the Bible and a dynamic desire to know more of it. I nudged him for additional facts of his experience.

"As a boy I could stuff my mind easily with my school lessons, and hold the facts long enough to get through tests," he grinned. "Then it would all evaporate. As for memorizing permanently, that seemed an impossibility. Through college I had much the same experience. Intensive application is the key to victory. If an ordinary person like me can commit to memory one-third of the Bible after he's well along into middle age, why can't millions of others learn the golden passages of God's Word by heart? Of course they can—and they'll get the thrill of a lifetime in doing it!"

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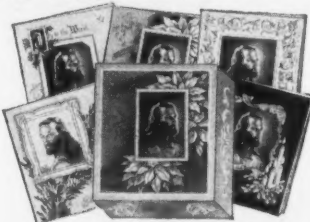
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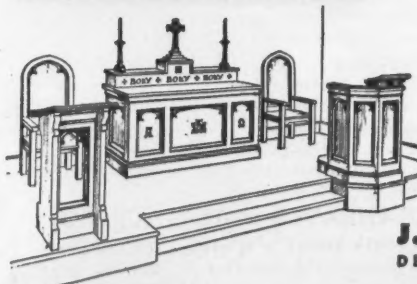
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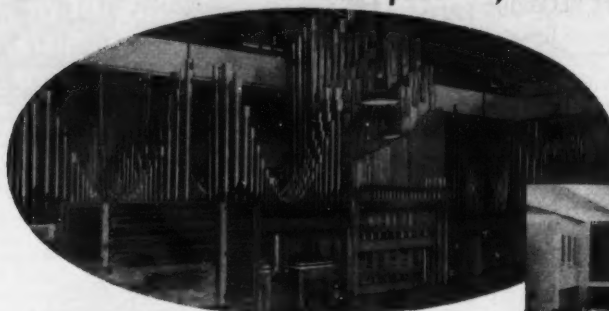
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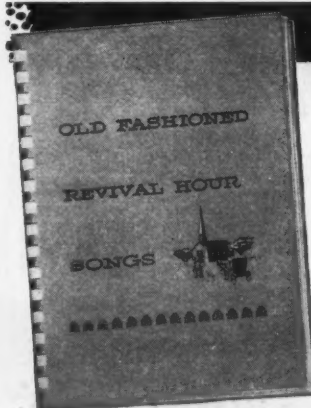
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the man with the amazing memory declares. The beginner should start with favorite verses and shorter Scripture passages he knows and loves best. They should be repeated each day. Halley used to go through his twenty-six hours of Scripture recitations from memory every week.

"You have to keep in constant practice to be a fluent and effective reciter of Scripture," he told me. "Paderewski never practiced any harder at the piano than I did with my Bible memory work. To succeed at it, you must not only apply yourself, but keep making an *adventure* — never a chore — out of it. The new truths you discover afford a rich reward for the effort."

HALLEY, with little flair for dramatics, feels that memorized Scripture is best presented to the public in a simple, earnest and quiet way. A clear, resonant voice is a valuable asset, but it should be kept natural. "Once I started recital of Scripture passages, the people gave good attention," he said. "I seldom used a gesture, and when I did it was spontaneous. Any staginess or affectation makes for unreality, and does more harm than good. The Word of God is sufficient to stimulate any mind and inspire any heart. Give it without adornment, and people will never fail to respond."

The coming of World War II brought a major change in Halley's career. The Pocket Bible Handbook had now become a volume of several hundred pages, and the circulation between the 13th edition in 1939 and the 14th in 1941 doubled. Travel conditions became almost impossible. He decided he could concentrate on the Handbook.

In 1941 Mrs. Halley, who in 1923 had resumed her career as teacher in the Chicago public schools, retired and united her efforts with Mr. Halley in developing the Handbook still further, and in compiling a new book called "Best Bible Verses." Together they spend ten to fifteen hours daily handling worldwide correspondence, in revising and enlarging the publications and in answering Bible queries.

The quiet, genial Halleys, now 78 and 77 years old respectively, love busy, bustling cities. They have their office in the heart of Chicago's famous "loop," and their home in an apartment just a few blocks away adjoining State Street. Their children are scattered, grandchildren are increasing. Home and office walls are adorned with pictures of them, keeping the newer Halley "comets" ever in mind. But their lives now center in their unique Kingdom-building literature enterprise, from which they never expect to retire.

"We want to work at it until our last day," the Halleys told me—and they meant it.

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Dense Tongass National Forest is under jurisdiction of Forester Heintzleman.

In the vast, rugged regions of Alaska, a U.S. forester is waging a one-man crusade to bring books to the people of remote wilderness outposts

By
RICHARD L. NEUBERGER

BOOKS for the NORTH COUNTRY

AS I made ready to leave a lonely settlement at the end of one of the deep salt-water canyons which pock Southeastern Alaska, I said to the graying village physician who had been my host: "Doctor, is there anything I can do for you?"

It was the rhetorical question a guest always asks when his visit comes to a close, but the doctor took me up on it immediately. "Yes," he shot back, "you can send me some of those books I've seen in your duffel bag."

Never before had I realized the genuine hunger for reading material felt by these people who are among the most isolated and remote on the North American continent.

But a stocky individual of 63 has been aware of this for a long time, and he has conducted a one-man crusade to bring books to the twenty hamlets which dot the vast fiords of Alaska. His name is Frank Heintzleman and he is the U.S. regional forester in charge of the Tongass National Forest, a realm of hemlock and spruce and cedar that covers a greater area than the state of West Virginia.

Heintzleman believes that an adequate supply of good books may be one of the keys to a higher standard of morality in Alaska. Any frontier is rough and rugged. The veneer of civilization frequently wears thin. Alaska, for example, tops all sovereignties under the American flag in per capita consumption of liquor. Prostitution often flourishes in desolate backwaters of humanity. Some of the magazines for sale are trash designed to stimulate

salacious tastes. An everchanging treasure trove of literature and modern books cannot help being an antidote to these tendencies.

His persistent campaign finally has had tangible results, and a \$5,000 grant from the Sears, Roebuck Foundation is financing the hemisphere's most unique "bookmobile" service.

Southeastern Alaska is a domain without roads. Each settlement is an island of houses and stores in a measureless expanse of water and woods and mountain peaks. John Muir described the Tongass National Forest as "a hundred Lake Tahoes united end to end," and in this wilderness boats are the principal transportation. Now, when craft of the Forest Service or the Salvation Army ply between

(Continued on page 64)



Alaska Forester Frank Heintzleman



Floating "bookmobiles" circulate twenty book units among isolated settlements.

THE New Books

Reviewed by
DANIEL A. POLING

BLUE HILLS AND SHOOFLY PIE by
Ann Hark (Lippincott, 256 pp., \$3.50).

In recounting the stories of the families who live, and have lived for generations, in the surrounding countryside of her Pennsylvania home, Ann Hark has written a heartwarming chronicle. It brings to life in a neighborly way the whole delightful pattern of the life of people who, while living in the modern world, still have a keen appreciation for their heritage.

From her girlhood, Miss Hark lived among these Pennsylvania Dutch people and said she took them for granted. Only after a serious illness and a period away from the "blue hills" and the beauty of her homeland state did she return to see them in a light of discovery. She suddenly realized that here are people who have found peace, security and a real measure of happiness in this troubled world.

This is a book about people, good people. It is told with the sympathy and loving touch of a woman who understands and knows her neighbors, who sees the joy in the little kindnesses, the humor in some of their superstitions, the wisdom in their uncomplicated way of life, and appreciates the beauty of their crafts, the skill in their culinary achievements. It will stir fond recognition in those who know and love this countryside and these people, and it will equally enchant those who read about them for the first time.

TIME TO REMEMBER, by Lloyd C. Douglas (Houghton-Mifflin, 238 pp., \$2.75).

I write this review with a lump in my throat. I'm not at all happy about the last Lloyd C. Douglas book—not happy because it is the last. In it he recalls almost everything that happened to him from the gray dawn of memory itself—remembers, too, that the family turned gray prematurely. There is happiness and laughter across these pages, poignancy and pain, too, but always out of the darkness of the night "joy cometh in the morning."

You will travel with Lloyd Douglas down the trails of your own childhood to your own college halls—oh, yes, and to the circus. There are glittering gems of humorous philosophy. There are little breathtaking patches that tighten your throat and put a mist over your eyes.

The conclusion of this book is titled, "Brief Intermission." Lloyd Douglas planned a second volume to deal with "my memories of life in the ministry and as a novelist . . . I hope to meet you there."

But the intermission proved to be



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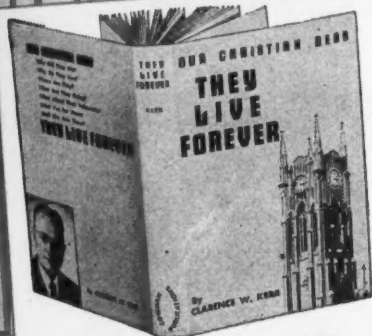
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longer. Lloyd C. Douglas died on February 1, 1951, before the second volume was started.

I had many letters from my friend. This is the conclusion of the one I prize most: "Go ahead! Ride yourself hard! By land, by sea and in the air! It's the only way you'll be contented . . . someday you will bestride a frisky coronary thrombosis and go galloping off to glory. And St. Peter will say, 'Nice going, Dan! Our Committee on Ways and Means is just convening in plenary session. We want you to be chairman.' . . . Won't that be fun? Devotedly, Lloyd."

Well, my old friend mounted and galloped off first. I'm sure he's chairman of that Committee. But, a little later, I shall hope to be a member.

REPORT FROM FORMOSA, by H. Maclear Bate (Dutton, 290 pp., \$3.50).

An accredited, forthright, British-born correspondent writes this discriminating volume on Formosa, the Far East and Chiang Kai-shek. As to Chiang Kai-shek, he quotes and unmistakably supports the judgment of Anthony Eden who, following the momentous Cairo meeting, said, "Under the outward gentleness and gracefulness of this remarkable personality there is a core of supple steel. His is the strength that you feel cannot be broken; it can only be bent and then strike back again with even greater force." On that judgment the author comments: "Can yesterday's hero really be the villain of today?"

This author believes, and carries conviction in his statement of the case, that Formosa must be held and that China must and will be recovered.

ARROW IN THE BLUE, An Autobiography by Arthur Koestler (Macmillan, 353 pp., \$5).

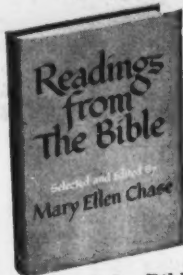
This volume has three main themes: The author's background and history, a searching description of his own career, and a chronicle of his personal adventures. He had been practically everywhere in the world—the Middle East, the Far East as well as Europe—before he joined the Communist Party in 1931. His break with communism comes later than the period covered by the present book.

Weighted and profound, here is the first volume of one of the most vital biographies of our time. The author's previous books are given now a luminous background of impulse and direction. You are left with Arthur Koestler as he joined the Communist Party. And he comments: "To Be Continued. But then the audience knew that the hero would not really fall among the crocodiles, whereas I did; which makes this tale, I hope, all the more exciting . . ."

TOIL, TAXES AND TROUBLE, by Vivien Kellems (Dutton, 159 pp., \$2.50).

One of the most vivid, dynamic and controversial women of a decade has written exactly as she is. Believing that the income tax is destroying the American way of life, and that the withholding tax violates the Constitutional guarantee against involuntary servitude, this author states

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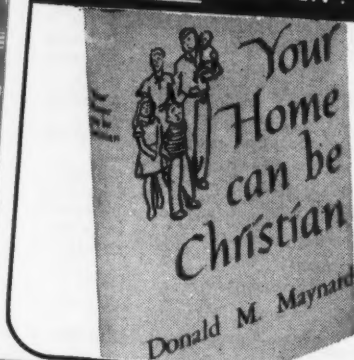
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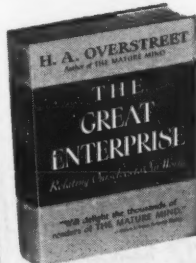
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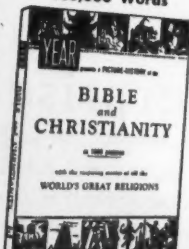
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her case with vigorous and sometimes violent eloquence. Incidentally, to date she has won her case with the Connecticut courts. Her conclusion is that Washington should be made "a ghost town." Here are characteristic sentences: "If our Federal Government took its nose out of the private affairs of the States and of the individual citizens, and attended strictly to its own business, it could operate efficiently in the Capitol, the White House, the Supreme Court, the House and Senate Office Buildings, the Congressional Library, the Mint and the Pentagon Building . . . return to the States and to the people their own money. They've earned it and they can spend it far better than corrupt politicians, entrenched in bureaus and agencies, 99 per cent of which are illegal and unconstitutional."

At least you know what the lady is talking about—and if you don't want to be left troubled in your sleep if not convinced, then don't listen to her.

MAN FROM ABILENE, by Kevin McCann (Doubleday, 252 pp., \$2.50).

No biography in the usual sense, this book is an unusually well done compilation of the Republican presidential nominee's views and memoirs as expressed in speeches and correspondence during recent years. Writing from the standpoint of a longtime friend and associate, Mr. McCann skillfully allows Eisenhower to delineate himself through what he says and has said about himself as well as about the explosive issues in the forefront of American thinking this election year.

This is a warm, informative and quite "human" portrait, and can be studied with profit by Americans of all political faiths.

It could be wished that the author (or the publisher) had appended chapter heads and an index for ready reference. Another void we detected was the absence of specific references and quotations dealing with Eisenhower's deeply held religious beliefs. Mr. McCann indicates that, though Ike was brought up according to the strict tenets of the River Brethren sect, he grew away from this "narrow sectarianism"—and, indeed, from spiritual faith. That is neither fair nor true, as anyone who knows Eisenhower and his staunch Protestant (though undenominational) faith can attest.

ADLAI E. STEVENSON OF ILLINOIS, by Noel F. Busch (Farrar, Straus and Young, 233 pp., \$3.75).

"My life has been hopelessly undramatic," says Governor Stevenson. Readers of every political conviction will find it highly interesting, however, as presented here. Writing of the Governor's origins, environment and experience, the author brings in much personal detail. We pay a visit to the Executive Mansion, join the Governor at breakfast, learn of his foundational beliefs and personal tastes. We even hear of the misdeeds of Artie, who can't get used to being a governor's dog.

Busch tells how Stevenson has governed Illinois, and speaks of the men who help. He gives the Governor's stands on such controversial issues as Foreign Policy, Labor, Civil Rights, and the Truman Administration. Also, he gives the story be-

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hind Stevenson's sudden rise to prominence.

Many pages are filled with scrapbook pictures, excerpts from Stevenson's speeches, writings, and informal conversations.

LUTHER NOW, by Hanns Lilje (Muhlenberg Press, 190 pp., \$2.25).

The author describes his own volume as "applied history." It deals with life then surrounding Luther, but points always to the changing religious scene of today. The Reformation was far more than Luther, but his was one of the greatest, if not the greatest, single influence on the Reformation and within it. The man and the leader were both misunderstood. This little volume does much to clear away many misunderstandings.

NARCOTICS: AMERICA'S PERIL, by Will Oursler and Laurence Dwight Smith (Doubleday, 284 pp., \$3.50).

Flashing pictures of the terrible effect of narcotics upon the individual's body and soul, revealing the corruption and graft involving drugs on both a national and an international scale, including case histories—this is a book for those with strong stomachs. What the individual can do in his community is still left open to question.

THE AUTOGRAPH OF GOD, by Archer Wallace (Macmillan, 150 pp., \$2).

A generous, helpful and inspiring dissertation or series of dissertations, crowded with illustrative material that makes God real and personal. Dr. Wallace was at one time author of *CHRISTIAN HERALD'S* Daily Meditations.

STRENGTHENED WITH MIGHT, by Harold Wilke (Westminster, 95 pp., \$1.50).

This author may have a handicapped body, but he has an uncrippled mind and a conquering soul. On these pages he brings to us fresh understanding of God's healing grace.

THE CHRISTIAN READER, edited by Stanley Stuber (Association Press, 512 pp., \$4.75).

This is the most unique and at the same time comprehensive volume of selections for devotional and inspirational reading that has yet appeared. The selections are from seventy of the major Christian writings of both early and contemporary times. The message of our faith appears on these pages as released by Jesus Himself, and then by thirty saints, mystics and prophets. Twenty centuries of Christian testimony and philosophy speak to us.

DATeline: CHINA, by Hollington K. Tong (Rockport Press, 269 pp., \$3.50).

Here is a factual book on China of unusual interest and timeliness. I knew the author in Chungking when he was host to his brother newspapermen at the Press Hostel. Graduated from the University of Missouri School of Journalism (Continued on page 66)

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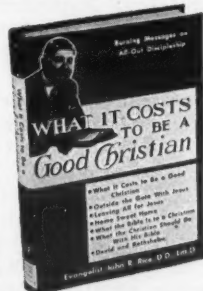
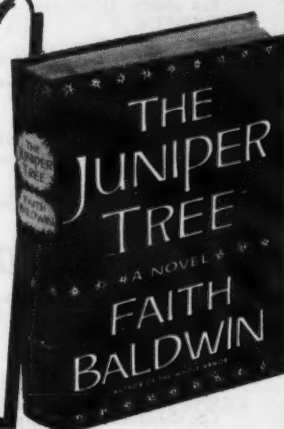
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BOOKS FOR THE NORTH COUNTRY

(Continued from page 59)

villages, they generally have aboard a big wooden case which strains the sinews of several strong men. The case contains books. There are twenty such library units, one for each of the places supplied with literature.

Every unit contains from 120 to 150 books. They are moved from village to village at intervals of approximately three months. Heintzleman estimates that this is the average time required to let the books filter through all the families who want to read them. The largest settlement served by the floating "bookmobiles" is Metlakatla, a model fishing town for Indians, founded more than half a century ago by a fiery Episcopalian missionary from London, William Duncan. Its population is 800. Some of the smallest pinpoints of people on Alaska's counterpane of trees are Bell Island (pop. 20) and Token (pop. 5). In each community somebody acts as "librarian." In one this person may be the school teacher, in another the Public Health Service nurse, in still another the wife of a ranger or storekeeper.

"Everyone has really entered into the spirit of the thing," boasts Frank Heintzleman. "Operators of boats and planes take real pride in having aboard one of the traveling book units. They understand at last how important and heart warming books can be to people in isolated Indian villages, fishing coves and air bases."

But the driving force behind the whole undertaking is Heintzleman himself. As regional forester for Alaska, he lives in Juneau, the territorial capital. He made trips to "the States" with his own funds to secure Carnegie financing for a library in Juneau. He was chairman of the event when the first building ever built exclusively for library purposes in Alaska was dedicated on Armistice Day in November of 1951. When Heintzleman saw what books meant to the families of Juneau, a comparative Alaskan "metropolis" with its urban population of 5900, he realized how infinitely more urgent it was to get reading material to a handful of people in secluded outposts.

Heintzleman is soft-spoken and mild, and he looks at a visitor calmly over his spectacles. He is tranquil in manner and slow in speech, but this hides a persevering stubbornness which has served Alaska well. A former subordinate, Art Glover, recalls Heintzleman as a man "who never forgot anything or gave up on anything." Heintzleman didn't give up on the books. Although the Sears, Roebuck Foundation has been primarily concerned with college scholarships for



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farm youngsters in 4-H Clubs, it was unable to resist Heintzleman's continuing appeals. And now its participation may be perpetual. As soon as the twenty current book units have made the round-robin circuit of the twenty remote villages, the Foundation will replenish all the supplies with a completely new set of books.

Heintzleman was born in Fayetteville, Pennsylvania, and graduated from Yale School of Forestry. After serving in the thick woods of the Pacific Northwest, he made the pilgrimage to Alaska in 1918. "As soon as I saw the cosmic proportions of this place which Indians called 'the Great Land,' I knew that I never wanted to serve in the Forest Service anywhere else," he once told me.

He quickly acquired a sense of Alaskan history and destiny. In 1937 he urged the government to authorize a Civilian Conservation Corps project of restoring 110 Haida totem poles. He directed the preserving of these priceless relics of the Alaskan culture which existed even before the arrival of Captain Vancouver on *H. M. S. Discovery*. Early in his northern tenure, Heintzleman knew that Alaska could help relieve the world's desperate shortage of newsprint. His efforts in this respect are now producing results. At Ward Cove, near Ketchikan, rises a \$46 million pulp mill, biggest manufacturing plant ever erected in Alaska. Its raw material will be logs cut on the steep ramparts of the Tongass National Forest under the direction of Heintzleman's rangers.

For his own reading, Heintzleman favors history and economics and he writes extensively in the field of forestry. In Juneau he attends the Church of the Northern Lights, a Presbyterian place of worship. The Presbyterian Church operates several mission boats in Alaska, and on almost every voyage they shift library units from one village to another.

Although all participants refer to him as the founder of the project, Heintzleman took no active role in the selection of the first 1500 books. He left this to the supervisors of the Indian Service in Alaska and to the Alaska Department of Education. "I think they did fine on the children's books," declares Heintzleman. "However, we now are finding that, for the adults, we need a good many more volumes about how to do things—how to build boats, repair plumbing, improve home cookery and so on."

The next batch of books for the migratory library units will include every text Heintzleman can secure in what he calls the "how" category. "Such a book," he explains, "serves a double purpose. It provides interesting (Continued on page 68)



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THE NEW BOOKS

(Continued from page 63)

and also in the first class of the Pulitzer School of Journalism at Columbia University, Dr. Tong for twenty-five years has been a recognized and successful reporter, editor and publisher. He has covered personally the major war, and post-war, conferences. His intimate associations with Nationalist China continue. In his book appear, for the first time, answers to and reasons for attacks against the Chiang Government and the steady stream of pro-Communist articles that have appeared in many American journals. Easy and authoritative reading.

BEAUTY BEHIND BARRED WIRE, by Allen H. Eaton (Harper, 208 pp., \$6).

Here is a volume that is poignantly and just about indescribably beautiful. In our war hysteria following Pearl Harbor, we committed a grave sin against our Japanese-American citizens and residents. We tore them from their homes and transplanted them into distant, alien places. The way in which they rose above their surroundings and conquered their natural resentment against the treatment they had received, is forever a tribute to their character. This author has captured the spirit of the people.

HOW THE REPUBLICANS CAN WIN IN 1952, by Benjamin A. Javits (Holt, 148 pp., \$2.50).

This little book says several mouthfuls, as, for instance, "He [the independent voter] will throw the rascals out only if he is sure he is not voting another set of rascals in." Other paragraphs of these crowded pages are equally down-to-the-grass-roots. Here is another: "A consumer economy is for all consumers. . . . If a Negro can command equal wages, equal job opportunities and, above all, equality as a consumer, then he will have gained the dignity and justice he deserves. That is the ultimate goal." The book contains seven planks for the next platform of the Republican Party. Quite frankly, no party of the past twenty years has had a platform equalling this. Brother Republican, you had better read the book.

FIVE HUNDRED SERMON THEMES, by G. B. F. Hallock (Fleming H. Revell Co., 448 pp., \$3.75).

Definitely this is a practical, timely and helpful book for the preacher. I commend it especially to the young minister and to the theological student. The style, the illustrative material and the brevity of treatment conspire to assist, without tempting the eager to plagiarism.

THE STORY OF THE OCEANS, by John Scott Douglas (Dodd, Mead, \$3.50)

Nearly three quarters of our globe is covered by water and man has long been intrigued by the mysteries that lie beneath the "white horses of the sea." And here in 315 fascinating pages is the complete story of the world's oceans and of the life that lives on the surface and downward to the valleys of the mountains whose

peaks are beneath the green waters. Dr. Douglas has roamed all seven seas in every type of vessel and has done voluminous research; this knowledge is presented here in highly readable prose.

AMERICAN FATHERS AND SONS, by Bela Kornitzer (Hermitage House, 316 pp., \$5).

A political refugee from Hungary examines the American family, with special emphasis upon the fathers. Mr. Kornitzer writes entertainingly and inspirationally of John Truman's influence on his famous son Harry, of William Howard Taft on Robert A., of William Churchill deMille on Cecil B., of Simon Baruch on Bernard M. He also tells us how James, Elliott, Franklin and John saw their famous father Franklin D. Roosevelt, of how Hans Einstein looks at the great Albert. There is a valuable epilogue on fathers and sons in the Old World—the autocratic life as contrasted with the friendly U.S. pattern.

THE BIRTHDAY OF LITTLE JESUS, by Sterling North, illustrated by Valenti Angelo (Grosset & Dunlap, \$2.50).

This is a beautiful publisher's item and an outstanding editorial achievement done with rare discrimination. Children and their adults will love it.

THE OLD MAN AND THE SEA, by Ernest Hemingway (Scribners, 140 pp., \$3).

This is the greatest novel of the man who is perhaps, in the field of fiction, America's most finished and distinguished writer. It is a devastating story. The few pages are crowded with sentences that follow each other, often in a mad rush, running like fire across a wide prairie. Inevitably, I think, a book that will live as a classic worthy of any time and any author.

THE LOVERS, by Kathleen Winsor (Appleton Century Crofts, 362 pp., \$3.50).

The first novel of this writer was a grotesque best-seller. It was fiction, by any test, at its worst. I described one of Hemingway's earlier tales as "raw meat on a hot plate." The previous doing of this author was raw meat "period." Now she essays the psychological diggings. The result—well, naive to say the least.

A HUNGRY MAN DREAMS, by Margaret Lee Runbeck (Houghton-Mifflin, 373 pp., \$3.50).

Something entirely new for this popular novelist, but a story of intriguing changes and constantly varying paces. It is both theological and psychological; also it has depth in its emotional quality. The principal character is on the warpath with and against himself. Coming out of a St. Louis brewer's family, his career encompasses World War II, a brief wandering interlude, a theological training, remarkable success as a radio artist and lands him at last in the pulpit. The girl he marries is a better man than he is!

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BOOKS FOR THE NORTH COUNTRY

(Continued from page 65)

reading, and it also tells a father how to install an indoor bathtub to make his wife and children happy."

Frank Heintzleman estimates that at least 5000 scattered readers are served by the floating book project. Some of the main beneficiaries have been men who do not live in even the remote settlements. They are prospectors, trappers or fishermen who dwell back in "the bush" and trudge to the outpost once every three or four months for salt, tobacco and ammunition. Now they tote several books with them into the solitudes. Frequently the volumes come back considerably the worse for wear, having endured rainfall and snowdrifts.

A few of the hamlets are so small that they do not have a schoolteacher. In these lonely flecks of humanity, the books are particularly appreciated. From isolated Gustavus, Mrs. Archie Chase, custodian of the books, wrote to Heintzleman: "The mothers especially appreciate educational fiction for children under 10 years. Having no teachers here, all mothers teach their own children and the books are most helpful."

Other Alaskan outposts continually write to Heintzleman and ask that they be added to the twenty villages on the book itinerary. To date the circulating library has served only Southeastern Alaska, that part of the huge territory which lies closest to continental United States. Heintzleman has hopes that it may some day extend into the frozen reaches of the Arctic, perhaps all the way to Point Barrow and Wainwright on the Polar Sea.

But regardless of how far the library pushes north, Heintzleman is sure of one type of literature which always will be popular—books on Alaska. Alaskans, perhaps in common with all other folks, like to read about themselves. Indeed, this could be a characteristic of all the North Country. I shall always remember walking into the Royal Canadian Mounted Police detachment at Caribou Crossing, not far from Juneau across the international line.

A rugged Mountie constable lay in his bunk. Holster, Sam Brown belt and traditional white lanyard were hooked over the back of a chair of pine logs and moose thongs. The famous scarlet jacket hung neatly on the wall, ready for ceremonial occasions. On a shelf lay the stately peaked Stetson and a flat cap of muskrat pelt. Orders from headquarters in Whitehorse were tacked to a bulletin board. The constable was reading, and his book engrossed him. It was "Steele of the Royal Mounted."

THE END



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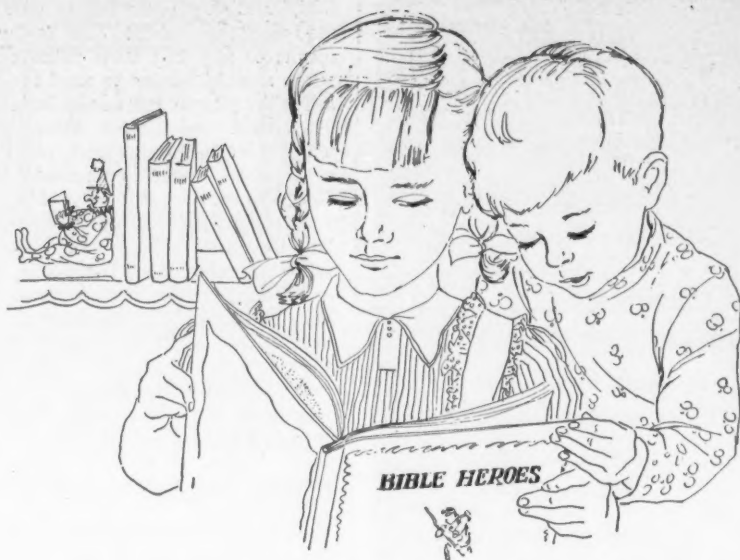
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Books to Build a Life

By MAY LAMBERTON BECKER

THE NEW books for children offer more than chuckling entertainment and activity for mind and hand. They also help a child to build his life. We are in the habit of speaking of "religious books" when perhaps we would do better to call them "life-building books."

Into the lives of the youngest, faith can come as quietly as dew on the grass. For instance, Tasha Tudor's "First Prayers" (Oxford) brings some brief prayers that are familiar, some not so well-known, moving gently between innocence and omnipotence, and tracing footprints that may become a path. Their affectionate little pictures have a timeless quality, for Tasha Tudor is a modern artist whose work has an old-world charm already dear to little children of today.

Another small companion of this sort—books that precede reading—is "A Little Book of Prayers and Graces" (Doubleday), selected by Quail Hawkins and illustrated by Marguerite de Angeli; lovable at first sight, the book is likely to stay in the mind of a little listener who meets it between three and six. "Our Father," written and illustrated by Joan Gale Thomas (Lothrop), introduces and explains the Lord's Prayer to very little children; she is the author of the well-beloved "If Jesus Came to My House."

In Carolyn Edna Muller's "God Planned It That Way," illustrated by Lloyd Dotterer (Abingdon-Cokesbury), mothers whose three-

year-olds ask questions about God in nature will find simple, reverent words for answering them and pictures to accompany the words.

Three small picture-books, easy to hold and kind to the eyes, come this year from Macmillan to beginners: "My Baby Jesus Picture Book," "My Own Picture Prayer Book," and "My Own Picture Hymn Book." There is another book of hymns this year, especially written and composed for somewhat older children with words and accompanying pictures by Lois Lenski, music by Clyde Bulla.

The opera written by Gian-Carlo Menotti for television and produced in New York last Christmas, "Amahl and the Night Visitors," has been arranged as a book for children, adapted by poet Frances Frost to narrative form to give all the original story, and further illuminated by the color illustrations of Roger Duvoisin. Published by Whittlesey House with long preparation and the utmost care, it will undoubtedly be not only one of the sensations of the season but one that will recur from year to year. "One Magic Night," already established as a feature of the Marlin Perkins television Christmas program (Zoo Parade), this year appears in book form arranged by Marlin Perkins and Peggy Tibma, with illustrations by Katherine Evans (Regnery).

None of these books for very little children is a manual for the practice of religion; rather they are meant to



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of Childhood make
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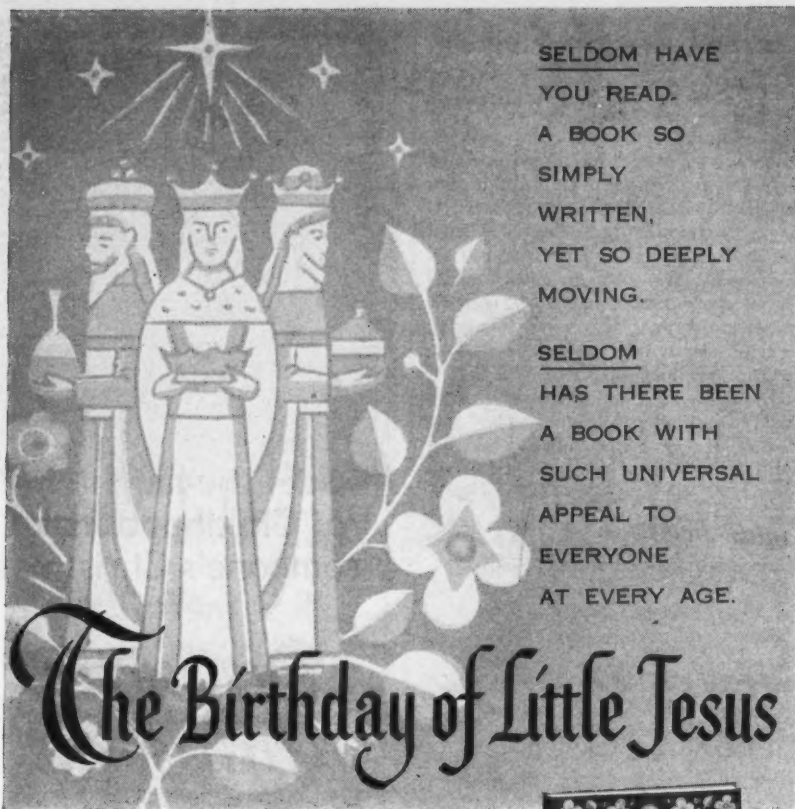
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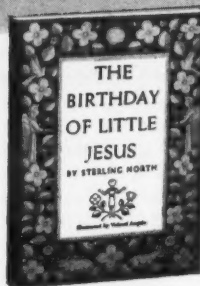
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when a child begins to read for him-
self. First prayers last a long, long time.
The brief and simple formulas by
which I learned in my early childhood
to express loving dependence upon
God, still survive, still are usable.

As the child grows older, his vocabu-
lary increases and his world expands
with his experience. Here, too, there
are simple books with pictures and
texts that bring out the sense of won-
der at the heart of religion, though
they may not be classified as religious
books. "Follow the Sunset," by Her-
man and Nina Schneider, illustrated
by Lucille Corcos (Doubleday) is that
kind of book. As its wide pages turn,
the sun begins to set upon the countries
along its track, its colors painting the
sky, mists softening, one after another,
the changing landscapes. Lullabies
rise, music, words and all, and with
them a sense of protection, of safe-
guard, against the coming of night.

At the other side of sleep stands "A
Child's Good Morning," by Margaret
Wise Brown, illustrated by Jean
Charlot (Wm. R. Scott). A two-year-
old turning the pages catches the con-
fidence with which these pictures and
their text meet the morning; it is an
accompanying little volume to "A
Child's Goodnight."

There is gaiety in "A for the Ark,"
written and illustrated for children
under eight by Roger Duvoisin
(Lothrop). This is an alphabet in
which all the letters begin the names
of animals. As I look back over the
years to my own first memories of read-
ing the Bible, I now realize that it was
not so much making new acquaint-
ances, as finding in print people with
whom I was already familiar, great
events of which I had heard before,
that impressed me. I must have
brought the baby in the manger, the
star, the shepherds, out of the mists of
babyhood. Someone must have told me
about them when all the world was
new to me and every day unfolded a
fresh wonder, for all my family, being
rooted and grounded in New England,
were brought up on the Bible, and
found in it inexhaustible material for
storytelling.

It gives a child a head start on en-
joying the Bible as reading matter, if
when he begins to read, he finds tales
with which he is already familiar, even
cadences in speech that fall on the ear
like remembered voices. Fortunate is a
child who is in a family where some-
one loves to tell such stories to a listen-
ing, nestling little tot, and doubly
fortunate if that twilight entertainer
has Bible stories to tell. The repertory
(Continued on page 74)

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Christmas Giving

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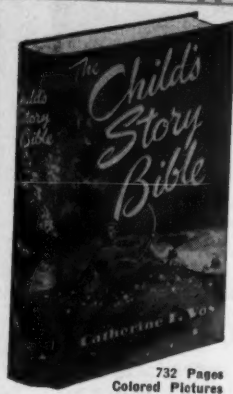
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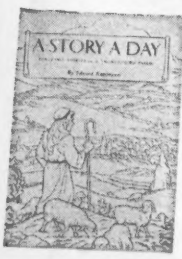
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New Books

Reviewed by MARION C. VERZETT

¶ Out of the hundreds of newly-published books for children, the following are a careful and representative selection. Indicated age ranges are only an approximation, for individual tastes and talents must be taken into account. Please order from your bookseller or direct from the publisher.

Pre-school

FIRST PRAYERS. Every young child will want to have this book for his very own and to learn from its pages, in his mother's hands, "The Lord's Prayer," graces at mealtime, Martin Luther's "Cradle Hymn" and other prayers he will remember down through the years of his adulthood. Illustrated by Tasha Tudor with a simple, tender beauty. Children and parents will feel the spiritual warmth that emanates from this little book. (Oxford University Press, 48 pp., \$1.50)

LITTLE PUPPET GOGO, by Jane Scott. Gogo, the fist puppet, included with this cloth book, can be a dancing playmate from highchair to bath. Safe, fast colors make the pictures useful as appliques or handkerchiefs. Gogo is as imaginative as child and parents will let him be. (Peggy Cloth-Books, \$1.50)

GOD PLANNED IT THAT WAY, by Carolyn Edna Muller. Little Bobbie learns that God planned a happy world and that even he can help to make it so. A child's wonderings about his world are explained in verse, in language a small child can understand, as he gains a greater awareness of his Creator. Illustrations by Lloyd Dotterer. (Abingdon-Cokesbury, \$1)

Ages 5 to 8

THE ADVENTURES OF AMBROSE, by Rosemary Anne Sisson. Ambrose is an English mouse who lives in a house he calls "Shangri-la" because he thinks it means "plenty-of-cheese-and-no-cats." When the people he lives with throw "Shangri-la" into the dust bin, Ambrose sets out on a series of adventures that culminate in his visit to the King and Queen at tea. On his way he meets characters of the mouse world that are true flesh and blood. This is really a book for those from six to sixty and parents will welcome the chance to chuckle over it with their children. Illustrated by Astrid Walford. (Dutton, 118 pp., \$2.50)

THE BEARS ON HEMLOCK MOUNTAIN. Written by that skilled children's editor, Alice Dalgliesh, this book has the repeated rhythm that young children enjoy and the very real adventure of a little boy setting out on his first errand alone. Miss Dalgliesh has elaborated on a Pennsylvania folk tale of a young boy who was sent over a "mountain" to fetch

for **C**hildren

an iron pot big enough to cook the stew for a family christening. A "small 'tall tale,'" it recalls the homey stories once told from family fireside to family fireside. Children will want to dramatize this one. Illustrated by Helen Sewell. (Scribner's, \$2)

I LEARN MY NUMBERS. This book of paper-bound books with crayons and magic writing board will help the young child relate numbers to objects he knows. One in a series (others on stamps and ABC's) combining fun and knowledge. (Grosset & Dunlap, \$1.25)

THE CHRISTMAS STORY. The setting up of the manger and the singing of "Away in a Manger" in this combination story-cutout book will make the Christ Child's birth more vivid to every child. (Warner Press, \$1.50)

THE FRIENDLY TIGER, written and illustrated by Katharine Wood. Since the people loved to visit him at the zoo, the tiger thought he would pay the people a return visit. To his surprise, his friendly approaches go unappreciated, and he voluntarily returns to his pit to watch with a smile the fence the "silly" people put up so he won't escape again. This story as friendly as its hero will perhaps help young children to better enjoy seeing these big animals at the zoo. (David McKay, \$2)

THE CHRISTMAS PROMISE, as told by Ingeborg Stolee. Colorfully bound and beautifully illustrated by Dorothy Divers with the feeling of holiness that belongs especially to the Christmas season and the story of the Christ Child, "The Christmas Promise" captures the attention of young listeners. (Augsburg, \$1)

OUR FATHER, by Joan Gale Thomas. Written and illustrated by the author of "If Jesus Came to My House," this book opens wide the meaning of "The Lord's Prayer" in picture and rhyme for the very young, and, incidentally, for mother and father, too. (Lothrop, Lee & Shepard, \$1)

JENNY'S ADOPTED BROTHERS, written and illustrated by Esther Averill. Told with a whimsical imagination reflected in its pictures, the tale of Jenny, the black cat with the red scarf, and her two adopted brothers will teach both child and adult the lesson that love and understanding can overcome the obstacle of the first child's adjustment to the newest family member. Reader and listener will purr at this sixth book in the Jenny series. (Harper, 32 pp., \$1.50)

ALL TOGETHER. Children and parents can smile together over such gems as "Hiding" (which can be dramatized) in this collection of some of Dorothy Aldis' enchanting verse. (Putnam, 192 pp., \$3)
(Continued on page 76)

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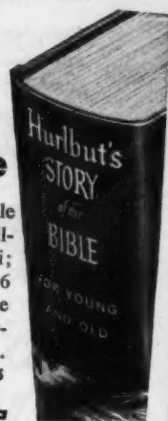
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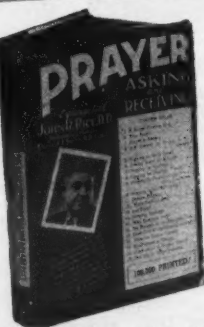
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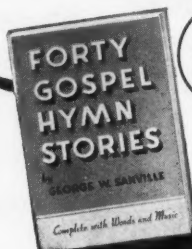
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BOOKS TO BUILD A LIFE

(Continued from page 70)

need not be so very large, because a favorite bedtime story never wears out and gains by repetition.

Telling a Bible story to a small child calls for no special skill, but a good many parents either don't know any to tell or distrust their ability to tell them—much as some mothers distrust their own ability to sing to their babies because, in the strict professional sense of the words, they "can't sing." In such cases, a book of Bible stories, brief and simply told, with plenty of pictures for looking-over, is a blessing not only to the little listener, but also to the adult in charge. By the time the child has listened through the book he will have much of it practically by heart—for the normal reaction of a young child to a favorite story is to say firmly, "Tell it again!" The usefulness of the book in which it was found begins all over again when he is old enough to take the book in his own hands and discover how easy it has become to read it.

THE collection "Bible Stories" (Rand McNally) by Mary Alice Jones, a writer well known to little children, contains twenty stories ranging from Abraham to Paul, with twenty-six full-color pictures and many drawings in black and white by Manning de V. Lee; as a book to read it comes into use somewhere between the ages of six and nine—depending on how soon a child takes to print—but its value makes itself known before that, if it is read aloud.

"Bible Stories for Pleasure Reading," by Dolch and Jackson (Garrard Press) come from the Old Testament; their "Gospel Stories for Pleasure Reading," from the New Testament, both are told in easy words. Egermeier's "Bible Story Book for the Story Hour" (Warner Press) is a family book with 234 Bible stories and 150 illustrations.

Dr. Walter Russell Bowie's "The Bible Story for Boys and Girls; Old Testament" (Abingdon - Cokesbury) constitutes a continuous narrative told with grace and sincerity; its special audience comes in the years when ten-year-olds are turning toward the teens and asking more from what they read. It inspires as well as informs. I have known a mother and her ten-year-old son to read it together each for the first time, each with the same lively interest. The Moody Press publishes "The Life and Journeys of St. Paul," by Charles Ferguson, addressed to the teens.

Biography has long been used to reinforce religious education of young children. Indeed, when New England itself was young, biographies of godly children who died at an early age were


popular with parents and with parsons. Whether they were with little readers, it would be, at this distance, hard to say. Today, heroes continue to come into a child's reading matter—actual heroes out of the "real life" of history. Edgar and Ingri D'Aulaire's "George Washington" and "Abraham Lincoln," with their bright colors and friendly text, were offered to "the picture-book-age" and as such taken at once to its heart, but they were—and remain—more than picture books. They are embodiments of a child's idea of loved and living persons. A true hero is always alive to the child who has chosen him.

"A Candle for Your Cake," by Carolyn Sherwin Bailey, illustrated by Margaret Ayer (Lippincott) gives, in one volume, readers up to twelve a series of scenes from the lives of great people in twenty-four biographical stories, two "birthdays" for each month. Among other recent books, several stand out. "William Penn, Founder and Friend," by Virginia Haviland, illustrated by Peter Burchard (Abingdon-Cokesbury), tells for the middle years a warm-hearted story of his boyhood in England and his part in making America a new home for the persecuted. Cornelia Meigs, an author to whom American children owe much, has this year a story, "The Dutch Colt," illustrated by the Haumans (Macmillan), about a small boy in Pennsylvania who tried to help William Penn. "Carver's George," by Florence Crannell Means, illustrated by Herve Stein (Houghton) is a life of George Washington Carver for boys and girls under twelve, warm with the understanding of interracial problems shown in her teen-age stories—her first biography and a first-rate introduction. "Yours With Love, Kate" by Miriam Mason, illustrated by Barbara Cooney (Houghton) is a lively, appreciative biography of Kate Douglas Wiggin, addressed to the teens but likely to be read on both sides of them; the life of a beloved writer is presented by one singularly well-fitted to speak for it.

"THE Chosen Boy," by Laura Long, illustrated by Clotilde Funk (Bobbs Merrill) is a story-life of Moses for readers from eight to twelve; it moves from his childhood as adopted son of an Egyptian princess through the deliverance of his people. There are few stories based on biblical history for young readers this year. Gladys Malvern, whose "Behold Your Queen" entered the field last year with a spirited setting of the story of Esther, this year gives the high-school age "Tamar" (Longmans), telling of the only daughter of Jairus, ruler of Capernaum in the time of Christ, and

(Continued on page 82)

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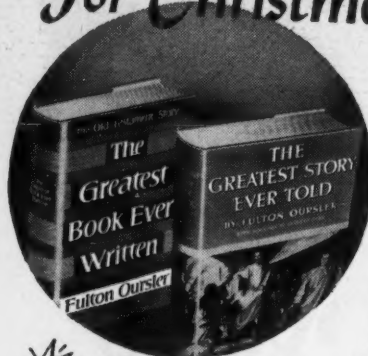
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NEW BOOKS FOR CHILDREN

(Continued from page 73)

Ages 8 to 12

A PLACE FOR PETER, by Elizabeth Yates. When his mother has to leave their farm to care for her sick brother, thirteen-year-old Peter and his father run the farm alone with the help of the age-old wisdom of Benj. Full of strong spiritual values as Peter grows the way children in their teens must grow—physically and emotionally—this story of Peter and his family will impart warmth and understanding to parents and children who read it together. Illustrated by Nora S. Unwin. (Coward-McCann, 184 pp., \$2.50)

THOMAS JEFFERSON. Clara Ingram Judson enables the reader to join "Tom" Jefferson's family and live his dream of Monticello from child to grownup in a day when building on a hilltop was a daring undertaking. She makes understandable, too, Jefferson's ideals for a nation to reach its own mountaintop. Lincoln and Washington, in separate books, were brought to life by the same author. Illustrated by Robert Frankenberg. (Wilcox & Follett, 224 pp., \$3.50)

STEPHEN FOSTER, by Catherine O. Pearce. Born into a family gay and musical, Stephen Foster carried songs in his heart even as a small boy. This dramatic tale reveals the boy and his frailty and difficulties as a man. It gives the impression that his songs flowed from his pen without effort, contrariwise to the drudgery the creative artist undergoes. Illustrated by Margaret Ayer. (Henry Holt, 87 pp., \$2)

DO IT YOURSELF! by Bernice Wells Carlson. Here are tricks, stunts and skits that will enliven many a party for boys and girls and take up the parents' burden of "What shall I plan?" Helpful sketches by Laszlo Matulay aid in visualizing the material. (Abingdon-Cokesbury, 159 pp., \$2)

LITTLE GIANT OF THE NORTH, by Alida Malkus (Winston Adventure Series). One in the sparkling series about the little-known "people who live between the lines of American history," this book introduces Henry Kelsey, a boy in his teens, who made friends with the Indians and the wilderness to become a key figure in building up 17th century Canada's fur trade. Dramatically told, with illustrations by Jay Hyde Barnum, imbued with the spirit of the times. Other books in the series, equally well done, include such episodes in American history as pirates in early California, the Panama Canal and the George Rogers Clark Expedition. (Winston, 178 pp., \$1.50)

THE REAL BOOK ABOUT BUGS, INSECTS AND SUCH, by Jane Sherman. Boys, especially, will want to have this introduction to the fascinating world of insects. Father, too, will enjoy the clear sketches by Kathleen Elgin, with life-size indicated, and the simple, descriptive text. One of a series of fact books covering some thirty titles. (Garden City Books, 192 pp., \$1.25)

THE VOYAGE OF THE DAWN TREADER, by C. S. Lewis. Three English children, one of them rather disagreeable, step through a picture into the fantastic land of Narnia. In their equally fantastic adventures, Edmund, the disagreeable, learns to be less so. Third of the Narnia books, these adventures can be appreciated more by those who understand something of British ways. Illustrated by Pauline Baynes. (Macmillan, 210 pp., \$2.75)

STAMP COLLECTING; SCULPTURE, written and illustrated by Roger Lewis. **MAGIC**, by Alexander Van Rensselaer. The family group who undertakes one of these activities together will come to know and understand each other better for having planned and carried out a project as one. Assuming no previous knowledge, text and sketches are clear, for the most part. Three in a series, these books will tend to stimulate further interest in any one of these hobbies. (Knopf, 44 pp., \$1.50)

IN YARDS AND GARDENS, written and illustrated by Margaret Waring Buck. Families can fling open the door to the wondrous world of nature through the clear-cut text and lithographs of this book. With it, young and old may find the way to explore the living world outside, from flowers and shrubs to birds and insects. (Abingdon-Cokesbury, 72 pp., \$3)

THE STORY OF CHRISTOPHER COLUMBUS. A vivid, dramatic text by that skilled writer, Nina Brown Baker, and fine black and white illustrations by David Hendrickson make Christopher Columbus live for the reader. This is one in the Signature series of heroic figures who have long sparked children's imaginations. (Grosset & Dunlap, 179 pp., \$1.50)

THE BIBLE STORY FOR BOYS AND GIRLS (Old Testament), by Walter Russell Bowie. Told in simple language, these stories impart a reverence for the Old Testament. Parents will want to be prepared to answer their children's questions that may arise. (Abingdon-Cokesbury, 224 pp., \$3.50)

PICTURE COME TRUE, written and illustrated by Priscilla M. Warner. Girls with a strong background in literature and some previous knowledge of England can enter into present-day eleven-year-old Bridget's story of her family's reversal in fortune and the surprise she finds at the end. Picturesque pen and ink end papers. (Doubleday, 223 pp., \$2.50)

THEY KNEW ABE LINCOLN. In this tale of pioneer days we see that Abe Lincoln had all the growing pains of any boy. Illustrated by Harve Stein with pen and ink sketches which give the feel of a lively spirit that reached for the stars. Author Frances Cavanah bases her tale on authentic sources. Young teens will like this one, too. (Rand McNally, \$2.50)

CHILDREN OF THE BLIZZARD. Children who would like an Eskimo child for a friend will enjoy reading about
(Continued on page 80)

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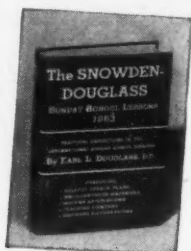
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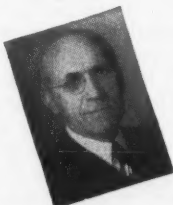
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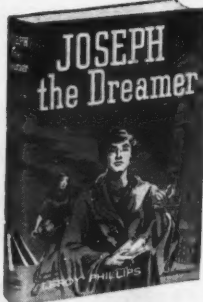
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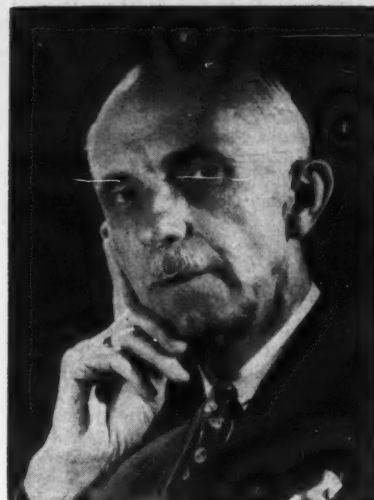
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Tom Clark

... POET



Thomas Curtis Clark, co-editor, with his wife, of the recent "Christ in Poetry."

An informal portrait of a man who is often called the dean of American religious poets

By **EDGAR DeWITT JONES**

IT HAS been my good fortune to know, more or less intimately, six American poets, namely: Edwin Markham, Vachel Lindsay, Edmund Vance Cooke, Carl Sandburg, Edgar A. Guest and Thomas Curtis Clark. Markham, Lindsay and Cooke have joined the Choir Invisible, while Sandburg, Guest and Clark are very much alive—late larks still singing.

Of these poet friends, three—Markham, Lindsay and Sandburg—looked the part. There was an "out of this world" air about Markham; Lindsay was "grand, gloomy and peculiar;" Sandburg, shaggy and carelessly attired, seems aware of his date with destiny. As for the other three bards, Cooke might have been mistaken for a successful businessman; Guest suggests a golf club "pro," and Clark a professor of church history in a seminary.

Temperamentally my six poet friends were different. Markham was serene and loquacious; Lindsay, volcanic and mercurial; Cooke, restless and intense. Sandburg is Olympian and friendly; Guest, jolly and playful; Clark, quiet and lovable—an unforgettable sextet. Clark is one of the quietest men I have ever known: quiet in dress, quiet in speech, quiet in manner.

Thomas Curtis Clark has been writing poems since 1902, more than 1,000 in all. He has published twenty-five books to date, more than half of them

anthologies of poetry, volumes distinguished by good workmanship and patient scholarship. Also, he is the author of some fifty hymns.

Clark is a child of the church, a son of the manse. His father, the Reverend Thomas J. Clark, was an able minister of the Disciples of Christ for forty-five years. Of him his son wrote: "Father was a liberal yet strongly biblical preacher. He had little to do with creeds, but preached Christ, the Friend, Teacher, Saviour." The lad grew up on three Sunday services, a midweek prayer meeting to boot—and waxed strong on the diet. Clark is a zealous churchman with a global vision and an optimism which someone has described as "Utopian but magnificent."

Tom Clark has been called "The Poet Laureate of American Protestantism," and there can be no doubt of the "protest" in much of his poetry, or of his passion for liberty, justice and brotherhood. Still, his poetry knows no sectarian boundaries. He is a poet of the church universal and the union of the divided House of God is a cause close to his heart. His knowledge of poetry and poets is prodigious. What a professor of poetry he would make on any college faculty, and how many, like myself, would love to be in his classes.

Clark's favorite of his own poems is (Continued on page 83)

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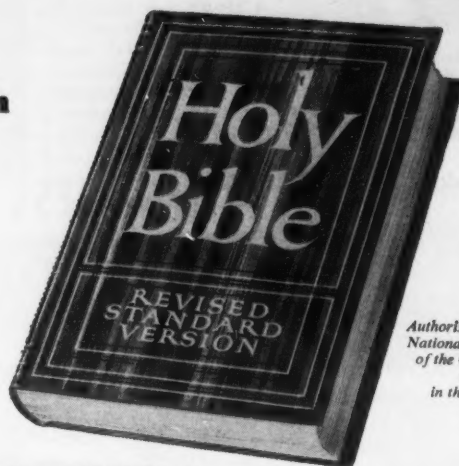
on the Isaiah Scroll—a nearly complete text dating from about the time of Christ.) We now know that the King James Version is at times erroneous and misleading.

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Psalms
119:147

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Let no one seek his own good, but the good of his neighbor.

I rise before dawn and cry for help;
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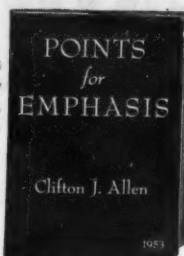
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NEW BOOKS FOR CHILDREN

(Continued from page 77)

Salumo and the Baffin Island Eskimos in the far north. Author Heluiz Washburne wrote these stories with Anauto, who grew up in the Baffin Islands and came to the United States as a grown woman. Illustrated by Kurt Wiese, this book explains the meaning of some Eskimo words and contains a section on how to play a few Eskimo games. A book to strengthen the feeling of friendship for children in other parts of the world. (John Day, 192 pp., \$2.50)

Teen-Age

PAT'S HARMONY, by Page Cooper. Pat, a real girl, loved Harmony, a real horse, enough to save him from death and ride him to victory as a prize-winning jumper. With a plot carrying the reader through to the very end, this fiction based on fact reveals the love and trust that can exist between a girl and her horse who "give their best to each other." Girls who love animals and are stirred by life on a ranch will enjoy seeing how Pat made her dream come true. Illustrated by Oliver Grimley. (World, 212 pp., \$2.50)

THE VALLEY OF SONG. For those with a whimsical imagination and a love of fantasy, Elizabeth Goudge spins a charming tale of ten-year old Tabitha and her grown-up friends whose childlike hearts enable them to enter into the fairylike world of the Valley of Song. This story of century-old England fringes on adult reading and will delight those who haven't forgotten how high their spirits can reach if they will try. (Coward-McCann, 281 pp., \$3)

SOUTH SEA ADVENTURE. From firsthand experience with the Pacific, Willard Price brings alive a modern-day Robinson Crusoe adventure to delight the heart of every boy. Fourteen-year-old Hal and his older brother Robert sail in a schooner to capture strange sea specimens for an aquatic collector. Their secret assignment to a pearl lagoon holds suspense for reader and characters alike. Omo, a Polynesian boy, shares their adventures. (John Day, 243 pp., \$2.75)

BIG MUTT, by John Reese (A Junior Literary Guild Selection). When his city owners cast the big dog into the worst of a North Dakota blizzard, he is forced to kill sheep to satisfy his hunger. Only young Dwight Jerome believes the huge animal is not wild, and against all odds he makes the dog his friend. Wolves and coyotes to make a boy's blood freeze! (Westminster, 190 pp., \$2.50)

JO ANN OF THE BORDER COUNTRY, by Anne Merriman Peck. Although this story has no real plot, it carries the flavor of life on a ranch in southern Arizona as Jo Ann, with her desire to write, comes to know the people around her, those of Spanish-American background and those of Anglo-American stock. The author has captured the full flavor of the folklore in this region. (Dodd, Mead, 216 pp., \$2.50)

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SCRUB ON SKATES, by Scott Young. Hockey fans and players will thrill to the exhilaration and excitement of fast ice hockey in this moving account of Pete Gordon and his classmates. Pete struggles to overcome his disappointment at having to change high schools and DP Bill Spunski, who can hardly skate, does his utmost to become a good hockey player. Both boys win through as they and their friends gain a strong team spirit that can't be beaten. (Little, Brown, 218 pp., \$2.75)

MOCCASIN TRAIL, by Eloise Jarvis McGraw. After a bloody encounter with a grizzly bear, runaway Jim Keath wakes up in a Crow lodge. His half-white, half-Indian lawless ways wreak havoc through the hero worship his younger brother holds for him. It is a long way back for Jim in this story of the settling of the Northwest territory. (Coward-McCann, 247 pp., \$2.75)

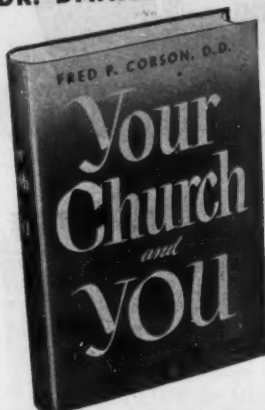
FIVE AGAINST VENUS, by Philip Latham. Bruce and his family take off in a space ship to live on the moon. Their adventures start enroute as the crew act suspiciously and they are forced to make a crash landing. From then on they live a life far removed from that of earthbound folks. The author relates events to earth happenings and concludes his fiction with a chapter on known facts about the planet Venus. (Winston, 214 pp., \$2)

TUMBLEWEED, by Barlow Meyers. The rough and tumble life of the open West and the dust of the plains will tingle the spine of the boy who reads this one. Rush Jones, mustanger, gains for his own the prized wild broomtail mare, only to lose her in an accident and in the same moment to meet the mystery of rancher Tracy Bender. (Westminster, 192 pp., \$2.50)

SELECTED STORIES FOR TEEN-AGERS, compiled by Alice Isabel Hazeltine. Carefully selected by a former librarian, these stories include such gems as "I Become a Cowpoke" from Ralph Moody's "Little Britches," "Seraph in the Apple Tree" by Robert P. Tristram Coffin and "The Deserted Mine" by Ruth Sawyer, along with other moving accounts of history, courage and faith. Embodying the spirit of growing ideals, these tales will stir the fires of spiritual growth in the teen-ager, and catch the imagination of adults as well. (Abingdon-Cokesbury, 240 pp., \$3)

CLIMB A LOFTY LADDER (Land of the Free historical series). About to leave the shores of America in 1890 to return home to Sweden in despair, young Hans takes on a man's responsibility and proves both to himself and his father that America is a land of promise for those who will search and work for that promise. Walter and Marion Havighurst are well acquainted with the golden fields of Minnesota wheat and bring alive the industry and its Swedish pioneers in the grading of the grain at the elevator, an echo of which can be heard down through the years in the Midwest at harvest time today. (Winston, 242 pp., \$2.75)

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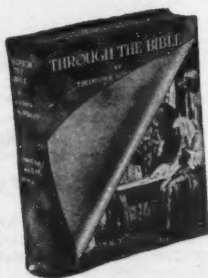
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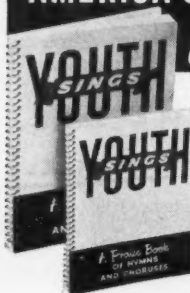


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BOOKS TO BUILD A LIFE

(Continued from page 75)

how his teachings changed the lives of its peoples. Like her earlier book, it is illustrated by Gladys Malvern.

Some of the most salutary stories of present-day life for girls to grow on are those whose central character is confronted with some unforeseen strain and show in action how the strain was met. In "Penny Rose" by Mebane Holoman Burgwyn (Oxford), a young girl is about to realize a cherished dream when the death of her father changes the pattern of her life; courage and a sense of responsibility for others bring her through the crisis.

In "The Secret of Plenty House," by Janette Sargeant Graham (Dodd, Mead), another teen-age story, the young daughter of a minister takes over the family's responsibilities and learns the secret of an old house. In "Boston Bells" by Elizabeth Coatsworth, illustrated by Manning de V. Lee (Macmillan), a historical novel for the time before the teens, John Copley appears as a small boy at the time of the Press Gang riots. The sense of responsibility for the fulfillment of a task freely chosen and involving the well-being of another, lies deep in the system of moral values.

"The Mongrel of Merryway Farm," by Julia Campbell Tatham (World Publishing Company), is for the early teens, but it moves me now as it would have done before my teens set in. This girl who manages to save a mongrel puppy from being destroyed by its owner, shows steadiness of purpose and willingness to work in order to carry out her compassionate impulse. In "Pat's Harmony" by Page Cooper, another excellent story from the same publisher, a girl finds a colt half-dead, nurses it back to health and vigor—no easy matter—undertakes its care and upbringing and in time sees it a nationally-famous jumper.

It is not easy to classify or even describe in a phrase one of the outstanding children's books of the year, "The Valley of Song," by the novelist Elizabeth Goudge (Coward) illustrated by Richard Floethe and beautifully produced. For the true note of fantasy sounds in it throughout, yet the theme is essentially religious; a child can understand it, perhaps better than many an adult, but it must be a thoughtful child. It is likely to go straight to the heart of one to whom George MacDonald's "At the Back of the North Wind" is dear. As my own acquaintance with that book set in early, interpenetrated my childhood and holds today, I suggest Miss Goudge's lovely story as likely to last, and to enter into the life of children to whom it appeals.

THE END

TOM CLARK, POET

(Continued from page 78)

"God's Dreams," written nearly forty years ago and widely quoted. It appears on page 76 of "Home Roads and Far Horizons," published in 1935, and is the title poem of another volume which came off the press in 1943. This word "dream" in all its forms is one which poets dearly love, and Clark adores the word, uses it caressingly and rainbows it with glory.

God's Dreams

Dreams are they—but they are God's dreams!

Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market place,
That lust shall yield to love for the race,
That man shall meet with God face to face—

Dreams are they all,
But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!

Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,

That the pride of dominion and power shall fail,
That the love of humanity shall prevail—

Dreams are they all,
But shall we despise them—
God's dreams!

Next to this poem in popularity is Clark's two-stanza "Who Goes There?" It has appeared in scores of peace sermons and has been set to music for use as a hymn. I don't know how many times I have quoted these vibrant verses from the pulpit.

Who Goes There?

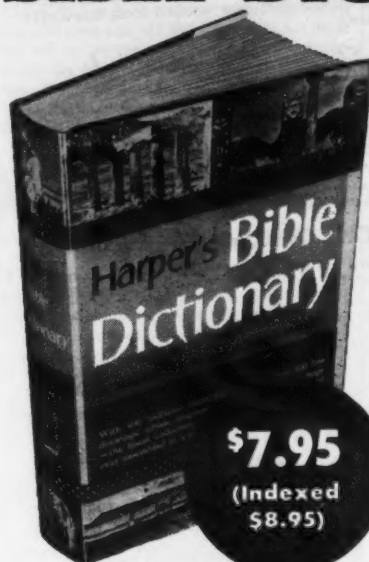
Who goes there, in the night,
Across the storm-swept plain?
We are the ghosts of a valiant war—
A million murdered men!

Who goes there, at the dawn,
Across the sun-swept plain?
We are the hosts of those who swear:
It shall not be again!

Mr. Clark relates two incidents regarding the history that has gathered about certain of his poems: "Two of my poems had a part in the First World War. When America entered the war, a service of celebration was held at City Temple, London, where Joseph Fort Newton closed his address with my poem 'America's Men.' Just before the Battle of the Argonne, which was a turning point in the war, airplanes dropped copies of my poem 'America Marching' on the assembled U.S. armies. I learned this from a friend who was in the army. (Both poems are

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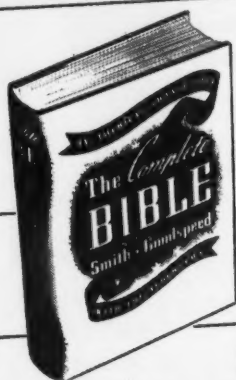
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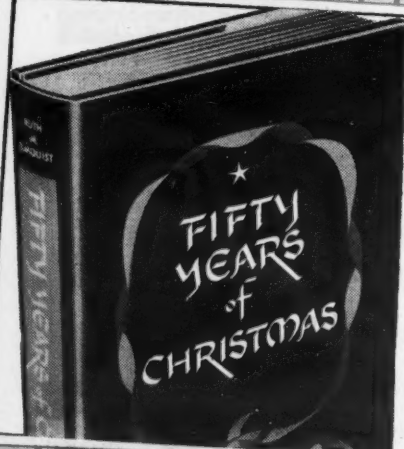
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contained in 'Love Off to the War.')

My own favorite of Clark's prophetic verses is "The New Loyalty," about which he tells this arresting story: "The poem traveled by unknown routes to New Zealand, where it was included in a school text. When state officials discovered it there, they assailed its 'radical' doctrine, and stirred up a tempest which echoed in the newspapers for weeks."

The New Loyalty

Let us no more be true to boasted race
and clan,
But to our highest dream, the brother-
hood of man.

Shall Babel-walls of greed and selfish-
ness divide?
Shall not the love of friends illumine the
patriot's pride?

For moated arsenals let shrines of art
atone;
Where armies met in blood, let garden
plots be sown.

Let royal hunting grounds be parceled
out anew,
That little children's feet may know
the grass and dew.

No more shall Mammon play with
pawns of toiling men,
No more shall blood be spilled that
Greed may count its gain.

Let patience be our power and sym-
pathy our court,
With love our only law and faith our
only fort.

New thoughts, new hopes, new dreams,
new starry worlds to scan,
As Time proclaims the dawn, the
brotherhood of man.

Clark spent a summer in the British Isles in the early 1930's, and a sheaf of his best sonnets came out of the experience. These poems he clustered together under the heading, "In No Strange Land," which forms a section in "Home Roads and Far Horizons."

Long an ardent admirer of Abraham Lincoln, Tom Clark has the distinction of having written more Lincoln poems than any other poet. In 1943 the Trovillion Press of Herrin, Illinois, brought out in deluxe form a collector's item, with this title: "Lincoln: Fifty Poems," by Thomas Curtis Clark. There is an introduction by Hal W. Trovillion in which occurs this passage: "Thomas Curtis Clark is superbly fitted to set to song the life and words of this great American. . . . In old Vincennes on the banks of the Wabash, he spent his childhood, and from the Christian parsonage where he lived with his devout parents he could look across the street to the site of the old Vincennes Sun office where Lincoln caught his first glimpse of a printing press."

Close contact with an environment such as nourished Abraham Lincoln was excellent schooling for a poet who

was destined to write more poems on Lincoln than any other writer of our day. . . . Like the man he immortalizes in verse, he is not a house-top proclaimer; but the quality of his work was bound to attract an audience.

Of the fifty Lincoln poems, twenty are sonnets, and the level of excellence high. The literary performance is unique, and the thin little volume may go farther and live longer than any one or all of Clark's twenty-five publications. Here is Clark on Lincoln's Springfield:

Springfield

What memories these streets and houses hold!

The country wag, Abe Lincoln loitered here

And marketed his jokes. He faced the sneer

Of wealth and culture, as he grew more bold,

And vowed to find the way of power and fame,

To rise up on the rungs of toil and worth

To high estate, among the strong of earth.

In this old house the splendid vision came

That led him, through the mire of native sloth,

By narrow pathways up the hills of fate.

Till, fair and far, he saw the spires of State.

Then culture envied, then the rich grew wroth.

What tale more strange! An awkward village clown

Exchanging jokes for eminent renown.

And now the poet sees Lincoln

At Gettysburg

The whole world came to hear him speak that day,

And all the ages sent their scribes to see

And hear what word the new land had to say

Of God and man and truth and liberty.

Homer was there and Socrates and Paul,

Shakespeare and Luther, Pitt, Cavour and Bright,

With Washington—staunch friends of freedom all.

Nor did he fail: he lifted there a light

For all the earth to see, from fires of truth

That surged within his breast. Yet that crude throng

Of men knew not that through this man uncouth

God spake as through old prophets, stern and strong.

They turned away, these men, but angels bent

From Heaven to hear those flaming words, God-sent.

In 1950, Clark published his day by day devotional reading under the title "Today Is Mine." Of this treasury of daily prayers and poetic jewels, Charles Clayton Morrison wrote: "While reading this beautiful book in manuscript I

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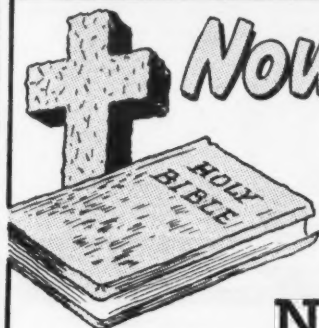
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His latest book, done in collaboration with his wife, Hazel Davis Clark, is entitled "Christ in Poetry." The two authors spent years in preparing the manuscript for publication. Familiar as the Clarks are with poetry, they left nothing undone in order to make this the crowning anthology of the Clark household. There are 531 poems in the collection, ranging from Bernard of Clairvaux to G. A. Studdert Kennedy. The grand old favorites are here and the new names are also represented. I quote these words of Tom's about "Christ in Poetry."

Our purpose has been to present a portrait, not of the Christ of the creeds, but of the Christ as pictured by Richard Watson Gilder in his poem "The Real Christ":

Behold him now where he comes!
Not the Christ of our subtle creeds,
But the lord of our hearts, of our homes,
Of our hopes, our prayers, our needs;
The brother of want and blame,
The lover of women and men,
With a love that puts to shame
All passions of mortal ken.

Some years ago I listened to an entertaining lecture on the world's great poets by the inimitable Bishop W. A. Quayle, then at the peak of his fame and power. The Bishop was very much at home with the immortal bards that night. He addressed Shakespeare as "Will," and while I am not sure that he called Matthew Arnold "Matt," yet it is possible, and if so, there seemed no undue familiarity or lack of dignity. All in all it was a unique treatment of these arresting personages, and especially so when the Bishop said something like this: "Now if you were going to hug a poet, which would it be? Shakespeare? Not on your life. Browning? Never. Tennyson? Well, hardly. Tom Hood? Aye, there is the poet to hug. Dear Tom Hood. When you read him you just naturally want to hug him."

In the light of this delicious bit of whimsy, I am taking the measure of my six poet friends. Which shall it be? Of Markham, Lindsay and Cooke, I repeat what Longfellow said of Bayard Taylor, the traveler-poet:

Traveler, in what realms afar,
In what planet, in what star,
In what gardens of delight
Rest thy weary feet tonight?

Then I give honorable mention to Sandburg and Guest as runners-up in this contest. But I choose, as the most hugable of my bardic friends, another poet named Tom—Tom Clark! END



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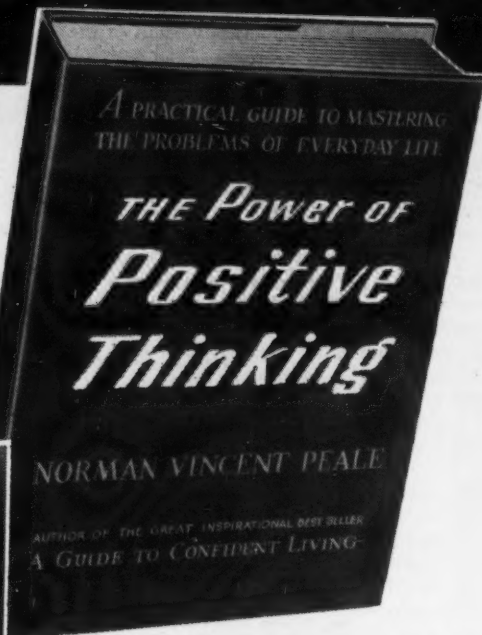
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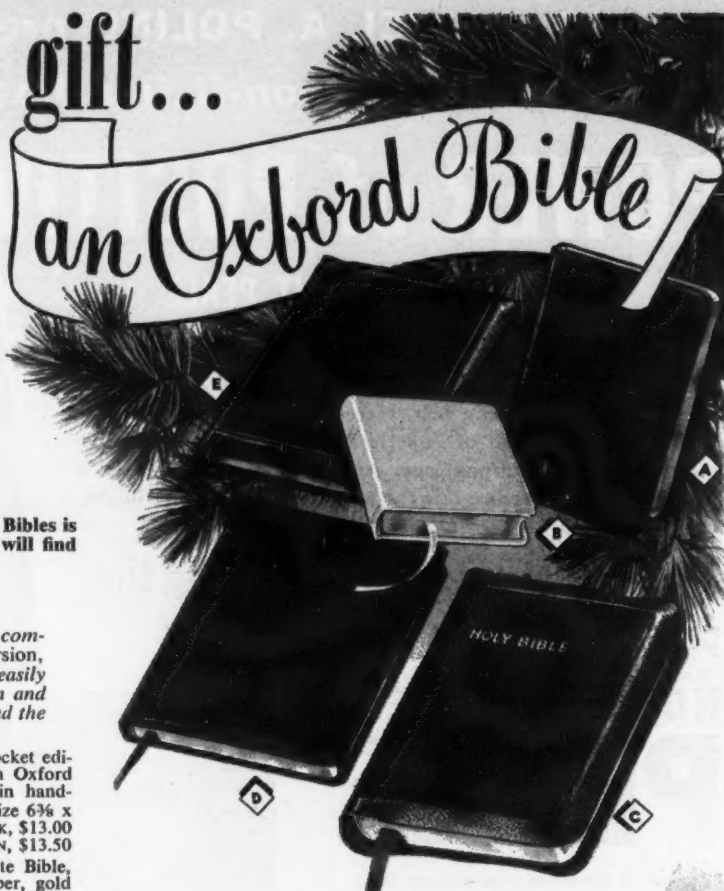
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THE CHILDREN'S PAGE

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The Protesting Monk

CRASH! The inkwell hit the wall with a thunderous sound! The black liquid splattered all over. That the inkwell was broken, that the wall was stained was of little interest to Martin Luther, who had just hurled it. He was chasing away the Devil, whom he thought he saw right there, where the ink-spot was.

Was he satisfied now that the Devil was gone? No, there was no happiness in his heart. He was convinced that he was the worst of all sinners. He had become a monk and for three years he had studied and prayed that he might be a fit man to teach others about God. In order to make himself good and pure, he did what the other monks had done — beaten himself with a whip as a punishment for his sins. He had gone without food for days, and many nights he slept on the cold stone floor of his monk's cell.

But still he felt that he could not be worthy.

Then he picked up the Bible. It gave Luther a new idea about God and what God wanted of his children. He couldn't find a verse that said he must beat himself to be pure. Nowhere in that great Book did it say that you could buy forgiveness with money. And that was just what the monk, Tetzel, was preaching — that if the people bought "indulgences" their sins would be forgiven.

Luther read a verse that said,

"The just shall live by faith." To him, that meant that not by money or by just doing good was a man saved from his sins, but by understanding what God was really like, what



Grandma's Place

Grandma's place is the best of all!
She lives in a house with a great big hall,
And oh, the trees are very tall.

She has blue china on the table,
And lets me play with John in the stable,
Or in a room that has a gable.

I love to go to Grandma's place,
She's always dressed in lovely lace,
And has the kindest, sweetest face.

My Grandma's house is on a hill;
Below it is a water-mill,
And I play with a cousin whose name is Jill.

We have the pleasantest afternoons,
And sing the prettiest little tunes
Like "Oh, How I Love Those Red Balloons!"

And when the day is almost done,
My Grandma gives us a Banbury bun,
And milk, and cake. It's lots of fun!

—Charles Hanson Towne

God wanted man to do, and by being willing to do God's will not out of fear, but out of love for God.

In the days when Luther lived, the church and the government were mixed together. The governors and the heads of the church were practically the same. Instead of being good and righteous men seeking only good for the people, they were interested in their own comforts and in getting more and more power. Gradually, Luther began to understand what was going on and he started to write and preach against these things.

He was so anxious that people know what was right and true that he wrote a long list of the things he thought were wrong and what should be done to make them right. There were 95 of them on his paper. He daringly nailed his list to the door of the church on the 31st day of October, the day before All Saints Day.

Overnight he became famous. Many people had been thinking about these things, but no one had dared talk about them. The 95 statements were printed and sent all over Germany and into other countries.

You can imagine how angry the church leaders were! Luther was summoned before the Emperor. He wanted Luther to say that the things he had been preaching and writing were not true.

Luther couldn't do what the Emperor wanted. He said: "I am bound by the texts of the Bible; my conscience is captive to the Word of God. I neither can nor will recant anything, since it is neither right nor safe to act against conscience. Here I stand. I can do no other. God help me. Amen."

That was Martin Luther's greatest moment, and it was one of the greatest moments in history for all men.

Luther translated the New Testament from Latin into German so that all the people might read it. From then on, because of the courage of Luther, people read the Bible for themselves. They discovered for themselves what God was like, what God wanted them to do. Because of the protest that Martin Luther made against the church, we have today Protestant (pro-test-ing) churches.

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DOCTOR'S WIFE

(Continued from page 28)

ailments. But after Howard Elberry had proved his skill by pulling Joseph Walker's painful wisdom tooth, they came to his home office more frequently, and after he'd seen the Appleton baby through "the fever" his reputation for being capable was established. The installation of a telephone became necessary, for sometimes Howard was called to neighboring villages in cases of emergency.

But Agnes didn't fare quite as well as her husband in gaining the trust of the villagers. She remained a stranger to them, an "odd little thing" whose attempts to be friendly were not accepted. When she went into the store afternoons and smiled into the resisting faces of other shoppers, she received hardly a nod in reply.

Once, as she left the store laden with soapflakes, coffee and other items, a small stone caused her to stumble, and one high heel of her shoes, not designed for rough country roads, broke off completely as she tried to keep her balance. A bag of apples split and the fruit rolled out on the ground.

"How clumsy of me," said Agnes, and she could feel upon her the eyes of the group of women assembled outside the store for exchange of morning gossip. She bent down to retrieve the apples, while Mrs. Walker picked up the high heel and look at it silently. The woman next to her also examined it coolly, then handed it to Agnes. Their faces disclosed nothing.

"Thanks ever so much," Agnes said, as she clutched the broken heel. "I just can't get used to low-heeled shoes. But I guess I'll have to—the roads are rough out here."

She felt an increase in the resentment written on the stony faces, and realized she had said the wrong thing.

"It was very nice of you," she repeated, trying to smile. She was glad when she was out of sight of the stares which followed her as she limped homeward.

"If only they liked me," she thought, in the days that followed. She had no children of her own to look after, and the women never saw her in the fields or gathering wood. And when she was discovered sitting in her garden before a canvas, painting an old withered tree, her reputation for being "a body who fiddles her time away" and "a no-good influence for a doctor husband" grew steadily.

Returning home from a call one Saturday afternoon, Howard noticed that his medical supply was running low. He decided to drive to Carlister in order to purchase the needed items and to stay overnight at the house of

his friend the Reverend Dowey. Agnes could call him at the parsonage if an emergency arose, and Howard would be back early the following morning.

It had been drizzling all day long and the radio commentator warned of an approaching storm. After Howard had left, Agnes closed the shutters and settled down with a book. But soon she realized that her mind was not concentrating on the printed pages. Why had she failed so miserably with the people of the village? There must be something wrong with me, she thought disconsolately.

The evening stretched long and

Remembered Darkness

His hand is gentle, his voice is kind,
His footsteps slow as he leads the blind.
Eyes full of compassion and brimmed
with tears
As he looks upon them and remembers
the years
When he too in groping darkness wan-
dered
The byways and highways; he stumbled
and floundered
Alone—with no one caring to guide,
He was often roughly pushed aside.
Till One there was who came in love
And gave him a glimpse of Heaven above.
By faith his eyes received their sight.
Now, blindness gone, he shares his light.
To those who ask he will softly proclaim—
"Bartimaeus is my name."

—Mollie Sanford

lonely before her and she realized that it would be the first she had spent without her husband. The music which came over the radio could hardly be heard through the accompanying crackling noises. The storm, she thought. She wanted to busy herself with something, but she could find nothing which needed to be done. The dishes were washed and Howard's socks mended. She felt dissatisfied and lonely.

It was not quite ten o'clock when she climbed the stairs to the bedroom. She got ready for bed slowly, brushing her teeth elaborately, pleased to be busy with something. But as she lay in the darkness the feeling of emptiness swept over her anew. Perhaps she would start a new painting tomorrow. But in her heart she knew her painting was merely killing time. How empty would life be without Howard!

Suddenly she sat up in bed and listened intently. Through the sounds of wind and increasing rain she heard a pounding on the downstairs shutters. Could Howard have returned after all, thinking she might be frightened on a night like this? But no, he had his key.

There was no reason for him to pound his fists against the shutters.

She slipped into her robe and rushed downstairs. Opening the shutters slightly, she saw the figure of a woman, her coat blowing about her in the wind, her head wrapped tightly in a shawl.

"Who is it?" Agnes called.

"It's me, ma'am. Mrs. Crawford."

Agnes swung open the door, and the woman stepped forward into the doorway, her rain-whipped hair clutching her wet cheeks. Her eyes were clouded with fear and worry.

"It's my husband, ma'am. He's got himself in an awful fix."

"What happened, Mrs. Crawford?"

"Accident, ma'am. 'Tis the first time my Henry's a-cryin' for a doctor. And that ain't no good sign. So I figgered I better fetch 'im."

"My husband isn't here, Mrs. Crawford," Agnes said. "But he can be reached. I'll phone him."

Agnes dressed hastily, glad to be stirred into activity. In the living room Mrs. Crawford sat with her coat about her. The roof had been leaking, she said, and her husband had gone out to fix it. When he had not returned within a half hour, she had gone out to look for him. She had found him lying under the ladder which must have slipped as he was mounting it.

As Agnes dialed the number, however, she was dismayed to find no connection could be made.

"Who has a car in the village?" she asked. Mrs. Crawford didn't know of anyone who had a car. "But how do you get to town? You people have to go to Carlister once in a while, don't you?"

There was a bridge, said Mrs. Crawford, which stretched across the ravine for pedestrians, and Carlister could be reached by foot in less than an hour—a much shorter route than the traffic road.

"Take me to the bridge," Agnes urged. "I must get to my husband. I promise you in two hours I'll be back with him."

"That ain't possible. Nobody could cross the bridge tonight."

"Why not? You've said it would take me hours if I took the traffic road. We can't waste time, Mrs. Crawford. Your husband needs help. Let's hurry."

"I'll show you, ma'am. You can see for yourself. You couldn't make it. It's small an' slipp'ry with only one single rope to hold onto. But I'll show you."

Lanterns were needed. The two women made their way into the village to the house of the Crawfords. Their clothing clung to their bodies under the impact of the rain. While Mrs. Crawford lit two lanterns in the kitchen, Agnes looked at the badly hurt

(Continued on page 102)



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SUNDAY SCHOOL LESSONS

(Continued from page 16)

suffering, dying, in perfect identification with man. When we suffer we dare not say that Jesus Christ does not understand.

So Jesus saw the paralyzed man and shared his suffering. He understood what that paralysis meant as it kept him from living a normal life. Jesus too felt the shame of being carried like a baby by his four good neighbors. (The story in full is given in Mark 2:1-12 and Luke 5:17-26.) He also knew the source of his paralysis was his sin, and he knew the repentance in his heart. Before healing him, He looked at the four friends and saw in their deed the sign of their faith. Then He forgave the man's sins. And the man was healed and left shouting praises to God. Compassion not only recognizes suffering and its causes; it does something about them.

Compassion can be thwarted by lack of faith. Jesus did not always find faith in the victim, but sometimes in the victim's friends. He saw the faith of the four neighbors. In our last lesson He saw faith in the centurion and healed the servant. In Matthew 9:18ff it was the faith of the ruler.

The most tragic loss of these last decades is the loss of compassion for a suffering world. How can we rejoice even when bombs fall upon our enemies? Pain and tears are a universal language. Dare we subject our national policies of power politics and American self-interest to the test of Jesus' compassion?

The compassion of Schweitzer led him to go to Africa. The compassion of Jane Addams built Hull House. The compassion of some of my young students has drawn them to India, Africa and Japan. Just feeling sorry about the slums in our towns will not do. To see a human need is to receive a call to meet it. How Jesus gave Himself to the distressed of His time! If you had followed His trail up and down Palestine you would have found along the way hundreds of grateful people. The blind saw, the deaf heard, the dumb spoke, the lame and the paralyzed walked, weeping was turned into laughter and death into life.

Something like that should happen along the path each Christian travels. We have not the power of Jesus for healing. But, like the Good Samaritan, we can translate our brotherly sympathy into action to the limit of our ability. God will do wonders with our honest desire to be good neighbors.

Questions:

"The most difficult thing Jesus tried to do was to get men to look at their fellow men. Help me to see in each man I meet

the man it is Thy will he should become."—Wm. Adams Brown. *How can we see others as He would see them? By knowing Him better through a study of the Gospels? By prayer? By realizing His constant presence? What would Jesus see in our community that would arouse His compassion?*

• Sunday, November 16

COMMISSIONED TO WITNESS

MATTHEW 10:1, 5-7, 24-27, 34-39

WE CALL them saints today, those disciples of Jesus. We speak reverently of Peter, James, John, Andrew and the rest. Who were they? What was their reputation in Palestine? What was their education? What class in society did they represent? What prestige did they bring to the Christian movement? What reason did Jesus have for entrusting to them the evangelization of the world?

Any modern religious leader who would depend on such men for the founding of his movement would be counted naive if not insane. Not one of them brought wealth to the cause. Not one was educated in the accredited schools of Israel. Later Paul would bring what they lacked in mental training. They were fishermen, tax-gatherers, peasants—unlearned and unskilled in business and diplomacy. They were despised by the leaders of Judaism. All they brought to the Christian cause was sincere devotion to Jesus. They seem dull to us as they failed to understand the meaning of Christ and of the Kingdom. Only one was a Judean and he was a traitor who eliminated himself before the Great Commission was given.

To men like these, Jesus gave the commission to win the world. In preparation they had been with Him for three years, almost constantly, day and night. How they loved Him and trusted Him even when they did not understand Him! He gave them such proof of His resurrection that they never doubted He was the Messiah. After He ascended they gathered daily in the upper room to pray and sing and study their Scriptures. The Holy Spirit came upon them as He promised, and helped them to understand their Lord, to see how He fulfilled the very purpose of their race. Through the Spirit they would have even more intimate relationship to Jesus Christ and realize His promise, "Lo, I am with you always." In the sense of His presence they would find courage to preach Christianity even though they would die martyrs' deaths.

The call was to witness, not to argue. Those who had difficulty understanding the full meaning of the disciples' words

would be won by their intense earnestness and Christlike lives. Each one of them was an embodiment of the Gospel they proclaimed. They sacrificed self-interest in order to advance the interest of Christ. Sometimes we lay so much emphasis on the preaching and teaching to which Jesus called them that we forget the living. When Jesus commissioned them to witness we think of the content of their preaching and teaching. They proclaimed the truth in every action. Reasonable as truth may be, it is cold and unconvincing until it is lived. The call to witness was more than a call to tell the world of Christ. It was to be Christian in every relationship of life.

The Great Commission was to common, ordinary men and women. They became uncommon and extraordinary through their devotion to Jesus Christ. He changed them into powerful and effective witnesses. Their faith in Him made them responsive to His Spirit. They were converted, changed into men who could witness effectively in their lives and words. Their commission is ours. We too will become uncommon and extraordinary if we will let Christ use us. What we lack, He will supply.

Questions:

Do Christians take the Great Commission as seriously as the other requirements of their faith? Take the Sermon on the Mount and note the demand for sincerity, for purity of mind and body, for a forgiving spirit and the like. Do Christians feel it as much their duty to be personal evangelists, witnesses for Christ to their neighbors, as it is their duty to be personally honest and pure? Has the business of evangelism been professionalized in the churches? Has it been considered the business of pastors and not of all Christians?

• Sunday, November 23

OUR THANKSGIVING

MATTHEW 11:2-6, 25-30; PSALM 126:3

WHY give thanks? Certainly for material blessings. It is good to follow the example of the Pilgrims and assemble in our churches to observe a day of thanksgiving for all that our nation represents. Our freedom, our comforts, our schools, our churches—who can overstate the material blessings we enjoy? Our peril lies in claiming credit for our high level of living. We easily become proud and think that all these blessings are the result of human achievement.

Thanksgiving Day must remind us that God has been good to us far beyond our deserts. We must remember that God is active in history. He is working out His divine plans. When a nation is blessed it becomes responsible for blessing the rest of the world. Just as a prosperous neighbor expresses His

thanks to God by sharing with less fortunate neighbors, so with a nation. Thanking God for our prosperity, if sincere, demands dedication to sharing with all God's needy children. Thanksgiving services should include an opportunity to give for some worthy cause.

Matthew has recorded for us Jesus' beautiful prayer of thanksgiving. It is not concerned with material blessings. It thanks God for the revelation He has made in His Son, Jesus Christ, Our Lord. Jesus recognizes that He is that revelation. He alone helps us to know what God is like. While the highly educated religious leaders of His day would not accept Him, He thanks God that the common folks, babes in the world's wisdom, did accept Him. He had just pronounced merited judgment on the cities that refused Him. But the story is not all black. Around Him are many simple, honest men and women who believe in Him. So He has reason to thank God.

The chapter began with the doubt of John the Baptist. This was understandable. He was in prison—this man of the out-of-doors. He had expected a different kind of Messiah, one who would lead a revolution. Instead he heard stories of one "who went about doing good." Jesus defended John. He knew his doubt was only temporary. The thought of His cousin John led to His condemnation of the Jewish leaders who would not accept Him. As a climax to the chapter we have the eloquent prayer of thanksgiving. This prayer ends with a glorious invitation to exchange the burdens and yokes of the rabbis for the freedom of the Gospel. Bernard of Clairvaux, on reading this invitation, exclaimed, "O blessed burden that makes all burdens light! O blessed yoke that bears the bearer up!" Matthew Henry spoke of the yoke of Christ as "lined with love."

The gift of freedom is never an end in itself. We are not freed from the yoke of formalism merely to be free. We are freed to free, blessed to bless, saved to save. May Thanksgiving Day, 1952, mean more than a recognition of material and spiritual blessings at the hand of God. May it mean a rededication of time, talents and possessions to the purposes for which Christ lived and died and arose again. Thanksgiving to God must mean thankful giving to all His needy children.

Questions:

Are Thanksgiving services well attended in your community? If not, why not? Is there anything lacking in the services themselves? Is there general lack of appreciation for God's gifts? What are some of the by-products of thanklessness? Is a grace of gratitude an essential for Christian growth? Is our greatest cause for

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thankfulness the same as that which Jesus proclaimed in His prayer? Do we think enough on what it means to us that Jesus came to reveal God?

• Sunday, November 30

HUMAN WELFARE THE TEST

MATTHEW 12:1-4; III JOHN 11

IN OUR time license has displaced Sabbath stringency." Dr. George Buttrick has made a timely observation. Jesus' method of teaching always presents a problem in interpretation. He did not lay down laws for conduct. He offered principles that must be applied to life situations. So far as Sabbath observance is concerned Jesus faced "stringency." The Jewish rabbis had gone to absurd lengths in their prohibitions.

The disciples of Jesus had pulled a few heads of grain as they passed through the fields on the Sabbath. There was nothing wrong in their taking the grain. It was expressly permitted to hungry travelers so long as they did not abuse the privilege. (Read Deuteronomy 23:25.) Their sin, according to their critics, was that it was the Sabbath. Plucking the heads of grain was reaping, and rubbing off the chaff was threshing. So they were Sabbath-breakers. Jesus defended them. He cited two instances in support of His argument. David had broken the law by taking shewbread to give his hungry followers (I Samuel 21:1-6). Priests were allowed to kill sacrificial animals on the Sabbath (Numbers 28:9,10). Then He laid down the principle that the purpose of the Sabbath was the welfare of man.

Another instance follows in Matthew. This time it is a man with a useless hand. It is in the synagogue and on the Sabbath. Legend has it that the man was a mason and asked Jesus to heal him so he could support his family. Again Jesus challenged His critics. He cited the case of a sheep, fallen into a pit. It was generally agreed that it would be all right to pull the sheep out of danger, even on the Sabbath. His question is right to the point. "Of how much more value is a man than a sheep?" The cynical answer is, "It depends on the price of wool." Certainly the crowd would heartily agree that a man is of more value, and his critics, too, would give grudging assent. Then Jesus healed the man and His enemies left, the more sure that He was a dangerous revolutionary.

The principle Jesus offered was that doing good is in keeping with the purpose of the Sabbath. How shall we apply all this to our present Sunday observance? Increasingly as I drive to preaching appointments, Sunday after Sunday, I see men at work in their fields. Others are building or repairing

their homes. Others have their weekly wash on the line. Others are out for a holiday. The present day problem is no longer a "Puritan" Sunday, rigorous and gloomy. What would Jesus say today? He would not change the principle that the Sabbath was made for man, that human welfare was the test of our observance. He would remind us that human welfare went far deeper than material gains and physical relaxation. As the Africans say, "To be better off is not always to be better."

There is also a social responsibility Jesus would note. Is our way of keeping the Sabbath tempting others to do unnecessary work? Do our own Sunday plans keep others from church or Sunday school? Have we missed opportunities to do good to our neighbors?

The same principles apply to the problem of alcohol. The test is human welfare. The problem is complicated by the fact that many people can use alcohol with little evident harm. At least they can "carry their drinks." They insist that it is their right as free men to drink. Others alibi their business, by saying that since men will drink and many can drink without getting drunk, it is their right to manufacture and sell the stuff. They even do many good things with the profits. Taxes, too, help support many good community enterprises. Of course they may fool themselves and the public, but not God.

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What would Jesus say? He would make the test of human welfare. He would claim no right that might prove a temptation to a weaker brother. He would want no profits from a business that destroys both body and soul. He would have nothing to do with magazines or programs, however sponsored, that were debasing.

Questions:

Jesus was socially minded. He never yielded to the principle of self-interest. How far do Christians today practice His principles? What is there that Christians could do together in meeting the problem of alcoholism? What is the Christian attitude for each of us in our personal habits? Is a return to prohibition the answer? If not, what is the answer? Is human welfare the infallible test for every action?



The Parson Was Improvident

Incorrigibly unselfish—that was David, and Ellie knew at last she would never want him to be otherwise

By LYNN CARPENTER

ILLUSTRATOR: DON SIBLEY

"THEY'LL be ready today, Ellie," David told her with a proud grin.

Ellie had to look up at him, he was still that straight and tall. As he stood there in the doorway of their little "castle in Florida," she thought of the line from the hymn, "Like the straightness of the pine tree, let me upright be." She always thought of that, when she looked at David.

She smiled and said, "I don't think you were any more excited when you got your D.D! And this is only a ripe squash."

"Not squash," David said gently. "Tomatoes. Two of them. Two of the most perfect globes of crimson beauty ever mortal eye was privileged to gaze upon. Today they'll be ready to pick."

"We'll have a good salad for lunch with tomatoes," Ellie promised. David liked the simple one she made of lettuce, celery, raw carrots sliced like bright orange pennies, tomatoes cut up in small pieces, and French dressing.

"I guess the choppers are up to it," David said, feeling his jaw experimentally. Then he pulled his broad-rimmed straw hat lower over his eyes and opened the screen door.

"Besides," he said over his shoulder, "I didn't raise the D.D. from a seedling!"

Then he was off along the paved walk, past the bougainvillea and walking jauntily toward the garden plots. The drooping fronds of the palm at the corner brushed his hat as he went by, and then he was behind the sturdy memorial church and out of sight.

Ellie turned to her morning chores. Not that there was much to do, in the tidy three-room apartment. The beds were quickly made and the whisk of a drapery shut off the compact bedroom from

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In addressing our staff recently, Dr. Hermann N. Morse, Moderator of the Presbyterian Church U.S.A., said that in fund-raising campaigns, churches have a right to expect "money without regrets." He emphasized that church giving must come from a sense of commitment to what is behind the objective rather than from a high-pressure selling campaign . . . that "the strengthened movement of the Church is the goal, not the money itself."

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the sunny living room. And there wasn't much to cleaning up the kitchen, when there were only two of them.

Later, she'd get the salad made, all but the tomatoes, and fix up some hamburger or something else. Ellie smiled when she recalled David's boyish enthusiasm over the first fruits of his garden, and his quip about the honorary degree. No, he hadn't raised it from a seedling. He had never thought of some day opening a letter and finding that he was to become *Doctor* David Murray. For David was just about the most unselfish person in the world, Ellie knew.

SHE stood by the kitchen sink, and looked out of the window across the broad lawns of Memorial Home Community, where they had found a cozy place to live out their retirement. It wouldn't be for long; they were both well up in years. But they were happy and unafraid, and no one anywhere had more than that.

The curtain at the window puffed inward at a sudden stir of air, and Ellie dried her hands and gentled it back into place, fastening it against the windowframe with a straight pin.

Ellie watched the curtain strain inward in the breeze, and she thought of that first barren parsonage in Illinois. She was a bride, and David was a young prophet, and they were going to win the world to the One whose banner they carried fearlessly. That was when she really learned about the man she had married. It came back to her as if it had been only yesterday.

"David," she said as they sat on either side of their kitchen table on their first Monday morning in the parsonage, "I've got to have curtains for this kitchen. The preacher's wife has to set the tone in a community, and there are all kinds of things we can do to the parsonage to make it look nice. We'll start with curtains."

David tried not to show his concern too much. "How much do they cost?" he asked.

"A dollar should do it," Ellie had said grandly, and now, at her window in Florida, she remembered with surprise how far a dollar would go, in those first married years.

"A dollar is a lot of money," David had said, but he carefully memorized Ellie's instructions and said he would see about the curtains when he was in town.

She was upstairs unpacking some of their things when she heard him come home. "I'll be right down, David!" she had called out. The kitchen would look worlds better with the new curtains, and she was anxious to hang them.

"Here I am," she said, moments later, after she had hurried down the long stairs, remembering to keep to

the outer edge so she wouldn't brush against the gas mantle fixture on the wall at the landing. "We'll have time to hang the curtains before we eat." She looked up at him, her eyes glowing. David swallowed. "Ellie," he said, forcing out the words, "I didn't get the curtains."

Ellie tried not to show her disappointment. "No harm's done. Maybe you'll have time this afternoon, or tomorrow."

"It's not that. It's the dollar. I don't have it. The dollar's gone."

"Gone? What happened to it?"

David looked at her squarely. "I gave it away."

Ellie turned, and moved toward the one chair in the living room. "You—gave it away?"

And then David was pouring out the story. How the old, tottery man had come up to him on the street and said that he was trying to get to another town where he had been promised a job, and would David help? What else could David do?

"That was just made up," Ellie said sharply. "They all say that. He was a tramp, and you gave him that money!"

"Darling," said David very gently and firmly, hunching down beside her, "I am a preacher. If I don't try to do what Jesus said that His followers should do, how can I tell other people what to do? Besides, sometimes we help angels unawares—"

"Angels don't go around with a five-day beard and whiskey on their breath," Ellie snapped.

David stood up slowly. "I'm not so sure," he said.

Then Ellie stood up, too, and put her arms around her husband. "It was a terrible, awful thing to do," she said, "but I love you for it!"

AND that was just the beginning. Ellie got her curtains later on, but David never changed. Sometimes it was a little thing that sent a stab of irritation through her, and sometimes it was a big thing. And sometimes most irritating of all was his answer, when she had caught him barefaced in one of his improvident acts of mercy, "But, darling, we can't just *preach* sermons—we have to *live* them."

That was the way when David had come into the front hall one winter afternoon when the sun had already started to go down, and Ellie heard his strong deep voice and another piping voice. And there he was with a little dirty-faced boy. "Now you take off your things, Billy," David was saying to the child, "and get warmed up good, and I'll get the rest of your clothes after while. Ellie," he asked, "where can Billy sleep?"

"Where can he *sleep*?" Ellie echoed.

"Just for a few weeks," said David,



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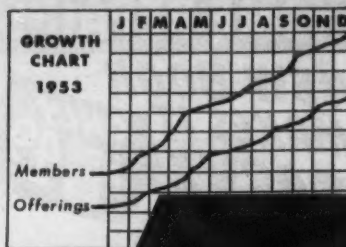
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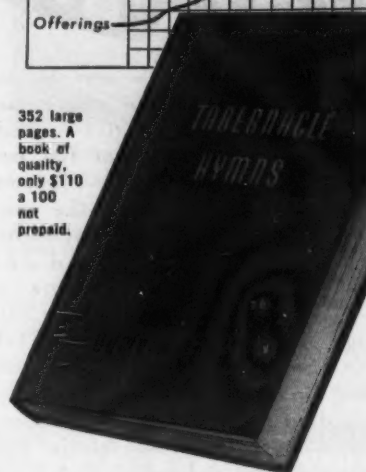
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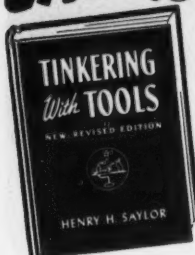
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adding quickly, "I'll take care of him." And he would have, too. Even if it meant staying up half of the night working on his sermons.

"But why didn't you tell me?" Ellen whispered, when the two of them were alone in the kitchen. "Who is he?"

David took Ellie's hand in his. "He and his father lived alone, out on the edge of town. This afternoon, his father died."

"But isn't there somebody — relatives?" Ellie asked.

"Yes, there is somebody," David told her. "There is a preacher who is not nearly the sort of man he ought to be, and there's his wonderful, wonderful wife." Then David kissed the quick remorse from Ellie's eyes.

BILLY had been with them for thirteen years, Ellie, at her dish pan in Florida, remembered. She turned to look at his picture on the living room table—trim and fine in his uniform. Never would he come back from Korea. She was glad they had had a little while to love him.

In pastorates across Illinois and Indiana and Ohio, David had given himself away. When Old Mother Reynolds was trying to get into the Home for the Aged, and found she was short \$200 of the needed sum that the home required for admission, it was David who dug deep into his meager savings and made up the difference. When wealthy Robert Harper, owner of the lumber yard, director in the bank, and not even a member of their church, came down with a heart attack, it was David who sat with him, night after night, until Ellie could see the lines of weariness in his face, until there was even a slight droop to the straight shoulders.

"This is one time when you're wasting yourself," Ellie had said more sharply than usual. "Mr. Harper is a rich man. He can afford to hire a nurse—three shifts of nurses, if need be!"

"He can hire a nurse," David said in his quiet way, "but he can't hire a friend." And then he stilled her objections, as he always could, by saying, "Don't you think, Ellie, that this is what Jesus would do?"

IN THE snug apartment in Florida, Ellie turned to put the bottle of milk in the refrigerator, and then she remembered the coal delivery man in the Ohio town. He had been shoveling coal all afternoon in the warm sun of August into the cellar of the house across the street, and David had come home from Monday calls. Ellie was upstairs sewing, and the first thing she heard was the crash from the kitchen.

Hurrying down, she stood aghast in the doorway. "David!" The bottle of

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grape juice for Sunday Communion lay shattered on the floor. "Look at the mess! Whatever are you doing!"

"Just getting that coal man a drink of water—he looked so hot over there, and nobody was paying any attention to him."

"The water is at the sink," Ellie reminded him tartly.

"But I was just going to get some ice cubes and put them in the water—"

"Well, I never!" Ellie said, exasperated.

David said humbly, "The Bible says, 'Whosoever shall give a cup of cold water—'"

"But it doesn't say that you have to put ice cubes in it!" Ellie stormed.

"I'll clean up the floor," David said, but she took the scrub mop from his hands.

Ellie shut the door of her refrigerator, there in the apartment at Memorial Home in Florida, and she smiled.

That's the way it had always been, in all their churches. Ellie had done the worrying. "You never take any thought for the future," she said. "Some day we won't have a church."

And David had answered, "Somebody Else talked once about taking no thought—" and Ellie had fallen silent.

She thought of that as she looked out at the swaying palms and the blue sky of Florida. All along, David had been right. God was good. God's people were good, too. When the time came, she and David learned of this retirement home, supported by folks who had been blessed by the faith and energy and perhaps even the dollars of some pastor, somewhere in days gone by. On their tiny pension, they could manage nicely. And here they were among friends—among others like themselves, with similar backgrounds, similar interests. Their gardens and their clubs and their church kept them busy, useful, serving still.

ELLIE heard steps on the walk, and there was David. His white hair made a glory in the sun as he walked with confident stride to the screen door, and swung it wide.

"Well—?" asked Ellie.

"Well what?" he replied, flinging down his broad-brimmed straw hat.

"The tomatoes—where are they? I'll have to start on that salad pretty soon."

David looked away for a moment, like an unprepared boy who has been called on by the teacher. "I—that is—I heard that Mr. Ritter's been feeling a little under the weather, and I—well, I took them over there."

Then he looked up defensively. "But they were beauties! They were the best tomatoes ever!"

"I'm sure of it!" said Ellie, and her eyes were shining.

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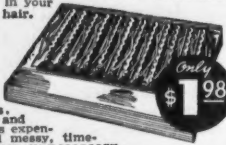
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LET YOUR CONSCIENCE CAST YOUR BALLOT

(Continued from page 20)

be a king after the manner of the Macabees, my patriotic countrymen would rise up to follow me." Pilate would have understood Jesus, if he had made some such defense as that.

But when Jesus quietly said that His claim to rule rested on His bearing witness to the truth, and that every one who is of the truth heareth His voice, Pilate was puzzled. He asked, "What is truth?" Christ, you see, rested His right to rule on the fact that His principles tallied with the eternal truth. He stood that day before Pilate as a great scientist might stand in the laboratory where he had worked out a new discovery. The skeptics might say His claims were false. The public might rant about them. But the scientist remains calm, for he knows that he bears witness to the truth.

A calmness parallel to that of Christ, though of course of smaller scope, is seen in the biography of Samuel F. B. Morse, the inventor of the telegraph. He had spent his fortune developing the new instrument and finally the strain of his whole career concentrated in a single day in 1843. A bill was introduced in Congress authorizing the expenditure of Federal funds to build the first telegraph line. Morse knew that if the bill passed, his fame and fortune were made. He knew that if the bill failed, his immediate future was problematic. As a matter of fact, when the last day of the Congress session came, he had less than one dollar in his pocket.

All day on March 3, he sat in the Senate gallery hoping that his bill would be reached before the session closed. The hours dragged on, the arguments on preceding legislation continued, and at last the hands of the clock neared midnight. Two Senators came to tell Morse that he must prepare for disappointment. In a letter to a friend afterward Morse described his subsequent actions: "In this state of mind I left the Senate chamber before midnight, retired to my hotel and made all arrangements for leaving Washington. Painful was the prospect of renewed disappointment; you will understand when I say that, knowing from experience whence my help must come in any difficulty, I soon disposed of my cares and slept as quietly as a child."

Thus spoke a man who knew that the rightness of his position was not dependent upon political arguments or popular votes. He had come to bear witness of the truth and some day those who were of the truth would hear him. Such, only in supreme and superhuman degrees, was the calm confidence of Christ when He was asked

about His kingship. Knowing that His principles were true and that He was true to His principles, Christ could afford to wait, confident that time would vindicate the truth.

And time does vindicate the truth of Christ's claim. At first hearing, Christ may be dismissed as a dreamer, but after a nightmare of Christless living, men wake up to the rightness of Jesus. Men often scorn the teachings of Jesus as too Puritanical and restrictive. They go forth like prodigals to run the gamut of worldly pleasures, but in their effort to see life their eyes are opened to the truth which Francis Thompson discovered after he had fled the "Hound of Heaven" through every winding passage of worldliness. Francis Thompson heard the Christ voice

HOME, JAMES!

Blame Washington for all its faults!

Make clear just what it ought to do;

And while you're in the clean-up mood,

Remember—Washington is YOU!

—C. W. Vandenberg

over his shoulder saying, "All things betray thee who betrayest me." And so they do. When we are false to Christ, we play false to ourselves.

Nietzsche, the German philosopher, declared that any government which followed the ethics of Jesus would become a slave nation. So Germany, following his warning, set out on anti-Christian programs of territorial expansion and race discrimination. The result is history, a twice-told tale in the space of a single generation; and the thoughtful Germans now picking themselves up from the rubble of their ruined cities are beginning to realize that a return to Christ is the only way of redemption.

Christ rested His right to rule on the ultimate foundation of truth. Men may argue about Him. They may run from Him. They may fight against Him. But there He stands, the same yesterday, today and forever.

And when we bring this view of Christ's kind of rule down to earth, what help does it give us in electing our leaders? I believe it means that we should try to be guided by eternal principles rather than temporary expediency. I believe it means that we should seek leaders who would rather fail personally in a right cause which will eventually triumph than to win personally in a specious cause which will ultimately be proved false. Thoughtful

Happy Is The Day When Backache Goes Away

Nagging backache, loss of pep and energy, headaches and dizziness may be due to slowdown of kidney function. Doctors say good kidney function is very important to good health. When some everyday condition, such as stress and strain, causes this important function to slow down, many folks suffer nagging backache—feel miserable. Minor bladder irritations due to cold or wrong diet may cause getting up nights or frequent passages.

Don't neglect your kidneys if these conditions bother you. Try Doan's Pills—a mild diuretic. Used successfully by millions for over 50 years. It's amazing how many times Doan's give happy relief from these discomforts—help the 15 miles of kidney tubes and filters flush out waste. Get Doan's Pills today!

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BEFORE

AFTER

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HOUSE OF CHARM, DEPT. D-4
346 ROEBLING STREET, BROOKLYN 11, N. Y.

citizens can eventually tell whether a candidate is a vote-getter or a God-follower.

In the second place, let us consider the motive of Christ's rule. He said: "The Son of Man came not to be ministered unto but to minister." Christ sought rule over men in order that He might serve them.

The contemporaries of Christ could not comprehend this service motive on the part of a so-called king. If Jesus had led His followers to the Temple and taken over the revenues, the crowd would have understood Him: If Jesus had accepted a crown and called upon His followers to fight, Pilate would have understood that. But here was a king who sought no rewards of office, no power of domination. Here was a king who sought rule purely for the sake of serving the people. They could not understand Him.

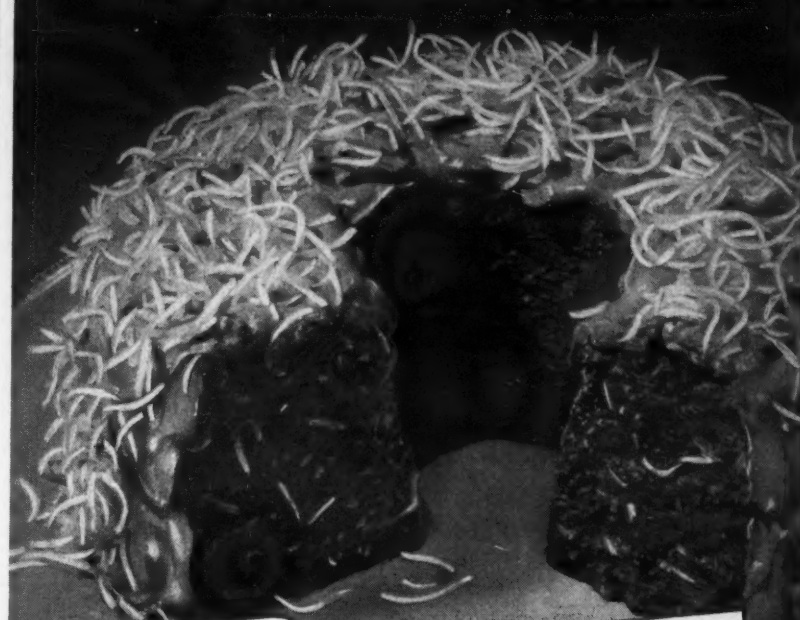
And even today after nineteen centuries, Christ's motive of service is still a rare kind of rule. Many a ruler rises to power by pretending to be a servant of the people. Hitler and Mussolini did that. But once in power they showed their greedy desire to dominate. Men are elected to office and we call them public servants, and many of them are devoted to the welfare of their constituents; but nevertheless the popular view is that politics is a battle of wits in which to the victor belong the spoils. So prevailing has been the selfish use of power that when we see individuals or nations seeking to extend their influence, we commonly assume that they are motivated by self-interest. That is why the man on the street tends to be cynical toward politics, distrustful of diplomacy, and even skeptical of church organizations. It is taken for granted that all are out to get something for themselves.

When are we going to Christianize the motives of power and not merely shift the balance of it? Wars, revolutions, and injustice continue because victories so often succeed only in putting the "ups" down and the "downs" up, without changing the selfish, greedy motives. Our wars and revolutions so often mean only a change of hands without a change of hearts. And soon comes another overturn.

When will we learn that Christ's motive of ruling to serve is the only one which lasts? When we gain power over others for the sake of profit or domination we make the subject restless and eager to throw off the yoke. Such rule is likely to be short-lived as was Italy's domination of Ethiopia, or Japan's conquest of China and Korea. But when we use our power for service, we earn for it a welcome which does not wear off, but deepens with time.

If America now uses her leadership

Finale to a Feast — MADE WITH **WALTER BAKER'S** UNSWEETENED CHOCOLATE!



RECIPE:

CHOCOLATE COCONUT CHIFFON RING

1 envelope unflavored gelatine
1½ cups cold milk
¾ cup sugar, divided
¼ teaspoon salt
2 squares Walter Baker's Unsweetened Chocolate
3 tablespoons Walter Baker's 4 in 1 Cocoa Mix

3 egg yolks, slightly beaten
3 egg whites, stiffly beaten
1 teaspoon vanilla
1 package Baker's Coconut, divided
½ cup chilled heavy cream

Soften gelatine in milk. Add ¼ cup sugar, salt, and chocolate. Cook over hot water until chocolate melts and gelatine is thoroughly dissolved. Beat with rotary beater until well-blended. Pour slowly over egg yolks. Cook and stir 3 minutes longer. Cool 10 minutes. Add remaining ¼ cup sugar to beaten egg whites; beat to stiff peaks. Blend in chocolate mixture. Add vanilla and half of coconut, cut. Turn into 1-quart ring mold. Chill until firm—2 or 3 hours. Unmold. Spread with cream and Baker's 4 in 1 Cocoa Mix beaten together until fluffy and thick. Top with remaining coconut. Makes 8 servings.



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and strength in a genuine spirit of service, she will eventually win the respect and affection of the weak and struggling nations. To show that we are in Korea primarily for the sake of the Koreans, to help feed and clothe the starving people of India because we desire to relieve their suffering and not because we are seeking future allies in a forthcoming war, to be a Good Neighbor to the Latin American countries because it is Christian and not merely because it is expedient—these are some of the ways in which America can demonstrate Christ's motive of service.

A Christian nation should elect leaders who are true public servants and not office-seeking politicians. Of course, it is a counsel of perfection to assume that candidates should be free from all traces of personal ambition in their desire to serve. The best of human beings are still human. But it will help, to keep ever before us the words which Henry Van Dyke used when he was unveiling a bust in America's Hall of Fame at New York University. He gave this definition: "Fame is durable good renown, won by service, approved by the wise, applauded by the public." Applause by the public is music to most of our ears; but durable good renown which is approved by the wise is won only by service.

Let both citizens and candidates remember that time attests the motive of ruling to serve.

The Son of Man only sought to rule in order to serve. But He also ruled by methods which really do serve those whom he rules. Let us then give a glance at God's method of governing.

Some well-intentioned persons serve others in ways which prove a disservice. For instance, a mother may have a most earnest desire to help her daughter, and yet she may so rule her household that the girl grows up a pale copy of her mother, lacking in self-determination and force of character. A father is naturally pleased to

be told that his son is "a chip off the old block." But sometimes a father so dominates his son that the boy does become just a chip off the old block and just about as wooden as the block from which he is chipped. Good parents so govern their children that the children become able to govern themselves.

A good physician may give devoted care to a patient, but he does not allow the patient to become so dependent that she fails to develop her own strength of body and spirit. A good ruler, in his desire to serve the welfare of his people, does not become so paternalistic that he weakens their self-reliance and initiative.

Christ's method of rule is to help men help themselves. Like a good teacher or parent, Christ does not do things for us as a mere example; He does things with us until we are able to do them for ourselves. He said, "Take my yoke upon you and learn of me." He teams up with us and then when we have learned to keep pace with Him and to pull with Him, we discover that His "yoke is easy and His burden light." Then the service of Christ rises from blind obedience to understanding partnership.

Good governing, as Christ taught it, is that which increasingly helps men to govern themselves. It does not weaken citizens by feeding them from a pork barrel. Nor does it sacrifice citizens by making them cannon fodder. A good government does not treat its people as pets or as pawns. It uses social controls when necessary, but always with the purpose of developing self-control and self-reliance. If ours is to be "a government of the people, and for the people," it must be a government "by the people"—a people concerned for their duties as well as their rights, a people responsible enough "to bear their own burdens" and responsive enough to "help bear one another's burdens and so fulfill the law of Christ." **THE END**

DOCTOR'S WIFE

(Continued from page 91)

man who lay moaning on a blanket on the floor. Her heart sank. A feeling of utter helplessness seized her, and as she noticed the bloodstained towels in a corner, which obviously had served to stop the flow from the wounds, she felt faint. But under the eyes of the grey-haired woman who came into the room with the two lanterns, handing her one, she regained her self-control. I can't show signs of weakness, she told herself.

The bridge which led across the abyss proved to be a suspension bridge and reminded Agnes of those primitive

bridges which swayed across the rivers in Africa. She had seen them in the movies many times. But she had never seen one coming alive under the driving force of a storm.

"Look at it!" called Mrs. Crawford, pointing to the tossing bridge. "It would be your death!"

But Agnes, determined to cross the bridge, paid little attention to Mrs. Crawford's warning. She stepped upon the first wooden rung, walking sideways slowly, guiding herself with both hands on the supporting rope. The lantern was fastened on her belt but its

ray shone dimly, blinded by the rain.

The depth of the ravine loomed perilously, the dark waters below churning with white-foamed anger. Agnes inched her way along, fearing with each step that the rungs would sway from under her feet.

The old bridge creaked as if it were breaking in half.

"Come back! Come back!" she heard Mrs. Crawford shout. She could hardly see the woman on the bank.

AGNES had the feeling of standing upon a swing which someone behind her pushed vigorously. She slipped, and clutched the rope trying desperately to regain her foothold. When she felt she couldn't hold on any longer, her foot found the rungs again, and with her last strength she drew herself up. The thought of turning back did not occur to her. Instinctively she moved on, and then, at last, she had reached the opposite bank. Through thick undergrowth she followed a path hardly visible in the feeble ray of the lantern, and which vanished entirely as she slipped and fell headlong into the mud. There was a splintering of glass and the light was out. Pain stabbed at her hands and she realized they were bleeding.

When she reached a clearing she

saw that she stood at the top of a hill, and below in the valley she saw the lighted windows of Carlister.

WHEN THE Reverend Dowey opened his door to see who had been ringing so frantically, he found the unconscious form of a woman lying before him. He recognized his friend's wife, and picked her up gently and carried her into the house.

When Agnes opened her eyes, she looked into the worried face of her husband.

"How long have I been here?" she asked anxiously, remembering her mission.

"Ten minutes, darling," Howard told her, his eyes worried. "You're exhausted, that's all, and you've cuts and bruises. What on earth. . .?"

She told him hastily what had happened, and it was a matter of minutes before they were in the car, speeding away from Carlister.

HENRY Crawford's injuries, though painful, were less serious than had been feared, and after the doctor had attended to his wounds and given him a sedative, the pain subsided and, smiling gratefully, the old man fell asleep.

Mrs. Crawford spent the next day

reporting to all who would listen the brave behavior of the doctor's wife. And when Agnes appeared on the village street late that afternoon, the women smiled at her and were anxious to greet her.

IT WAS then that Agnes understood. To Howard she said: "I know now what has been wrong with me. I have time on my hands, lots of it, and that offers me wonderful opportunities. When we go back to the city some day, I'll take the first step to become a trained nurse. I can't tell you how helpless I felt standing in front of that suffering man, not knowing what to do. The next time I want to be prepared, Howard. It's wonderful to be useful. I've never known it before. Let me go with you when you're called to a sickbed. Teach me the fundamentals of nursing. I know I can help you."

He drew her close to him, his eyes tender and proud. "An assisting nurse," he smiled. "That's what I've always wanted."

The rain had stopped and the sun was pushing through the clouds. The bridge that had held her the night before as she crossed the ravine was no longer there. But Agnes had erected a new bridge of her own that would carry her through the years. THE END

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COCONUT PUMPKIN CHIFFON PIE

- (1) Soften 1 envelope Knox Unflavored Gelatine in $\frac{1}{4}$ cup cold water.
- (2) Combine in top of double boiler, $1\frac{1}{4}$ cups mashed cooked pumpkin, $\frac{3}{4}$ cup evaporated milk (undiluted), $\frac{1}{2}$ cup water, 2 egg yolks slightly beaten, $\frac{1}{2}$ cup brown sugar firmly packed, $\frac{1}{2}$ teaspoon salt, $\frac{1}{2}$ teaspoon nutmeg, $\frac{1}{2}$ teaspoon cinnamon, and $\frac{1}{4}$ teaspoon ginger.
- (3) Cook over boiling water 10 minutes, stirring constantly.
- (4) Stir in softened gelatine until thoroughly dissolved.
- (5) Chill until slightly thickened.
- (6) Beat 2 egg whites until foamy.
- (7) Add $\frac{1}{4}$ cup brown sugar, firmly packed, and continue beating until stiff.
- (8) Fold into pumpkin mixture with $\frac{1}{2}$ teaspoon vanilla, and $\frac{1}{4}$ cup coconut, toasted*.
- (9) Turn into cooled 9-inch baked pastry shell.
- (10) Chill until firm.
- (11) Top with $\frac{1}{2}$ cup whipping cream, whipped and sweetened to taste.
- (12) Decorate with $\frac{1}{4}$ cup coconut, toasted*.

*To Toast Coconut:— Spread coconut, thinly in shallow pan. Toast in moderate oven (350° F.) about 10 minutes or until delicately browned, stirring frequently.

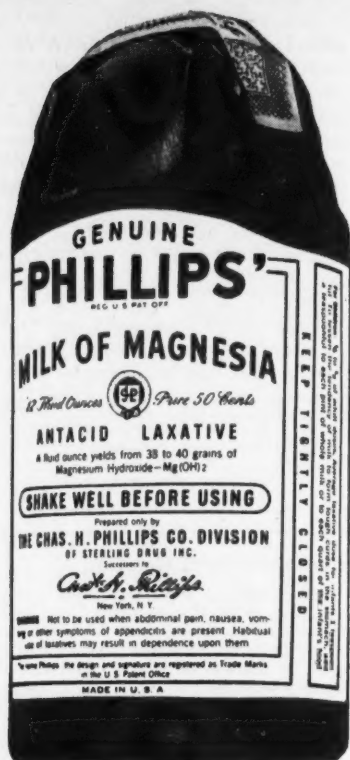
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Prematurely Bold

The customer settled himself and let the barber put the towel around him.

Customer: "Before we start, I know the weather's awful, I don't care who wins the next big fight, and I don't bet on the horse races. I know I'm getting thin on top, but I don't mind that. Now get on with it!"

Barber: "Well, sir, if you don't mind, I'll be able to concentrate better if you don't talk so much."

—The Lookout

No Favoritism

Angry Diner: "See here, waiter, what's this button doing in my soup?"

Waiter: "Not so loud, sir, please. Don't let that gentleman at the next table hear you. He's dined here regularly for two years and we've never thrown in anything extra for him."

—Builders

Anticipation

Jerry: "Will your parents be surprised when you graduate?"

Jack: "No, they've been expecting it for years."

Plenty of Time

A conductor collected a woman's ticket. "I'm sorry to inform you, madam," he said, "but the station

you're going to burned to the ground yesterday."

"Oh, that's all right," said the woman. "They'll have a new one built by the time this train gets there."

—The Shield

Safe

A grocery clerk spoke firmly to a customer:

"Do you know, Madam, that your dog has eaten a pound of our best country butter?"

"Oh, well, if you're quite sure it was your best butter, and that it really did come from the country, I don't think it will do him any harm."

—Builders

Daring

"How are you getting along in your driving?" inquired an interested friend of the novice.

"Oh, fine," she bragged. "Yesterday, I went 50 miles an hour, and tomorrow I'm going to try opening my eyes when I pass another car."

Polite

Guest: "Radio is a wonderful invention."

Host: "It is indeed. I can't get over being surprised at the way my wife will sit quietly and let it monopolize the conversation."



Pretty Well Off

The most unfortunate letter in the alphabet, some say, is the letter "e," because it's always out of "cash," forever in "debt," and never out of "danger."

That's all true. Still, it's never in "war," always in "peace," and always in something to "eat." It is the beginning of "existence," the commencement of "ease," and the end of "trouble."

—Builders

Economical

During a city water shortage, a mother looked out of the window to see her two boys in a battle with their water pistols.

"Don't do that, boys," she called. "Remember, water is scarce."

"Don't worry, Mother," one of them shouted back. "We're not using water—we're using ink!"

Over 21

Teacher: "How old now would a person be who was born in 1894?"

Student: "Man or woman?"

Progressive Tense

At the end of Jim's first term, his teacher wrote on his report, "Jim is trying." Next term she wrote: "Jim is still trying," and the third term, "Jim is still very trying."

Hard to Master

Mrs. Stone: "What do you find the most difficult thing on the piano?"

Mrs. Miller: "Paying the installments."

Careless

Wife: "What's the trouble, Sam?"

Sam: "Puncture in the left front tire."

Wife: "You should have been more careful. They told us back at the filling station to watch for the fork in the road."

Wise

A salesman remarked, when told his competitor's price was less than his: "I have no quarrel with anyone who sells for less. After all, he ought to know what his stuff is worth."

Obedient

The tiny boy had been taken for an automobile ride by a friend of the family. On his return, his mother said to him, "Did you thank Mr. Banks for taking you for a ride?"

There was no answer. The mother repeated her question, but still there was no answer. "Jimmie," she said, "did you hear me?"

"Yes," whispered Jimmie, "but he told me not to mention it."

—The Lookout

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If you suffer from arthritis or rheumatism—don't delay! Profit by the experience of so many, many others. You can get inexpensive DOLCIN Tablets... without a prescription... from any druggist. One hundred tablets only \$2.00. Economy size, 200 tablets—\$3.50. Giant economy size, 500 tablets—\$8.00.

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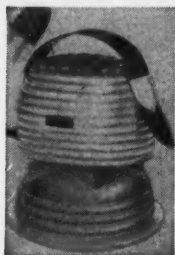
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BLUE MONDAYS

(Continued from page 31)

of the Association for Abolishing Mon-
days."

Many millions have forgotten, if
they ever knew, the wisdom and in-
telligence of that brief and pertinent
advice: "Remember the Sabbath day,
to keep it holy." Hardly anyone takes
as personal that expanded dictum, also
in the book of Exodus, which reads in
unmistakable English: "Ye shall keep
the Sabbath therefore; for it is holy
unto you: every one that defileth it
shall surely be put to death: for who-
soever doeth any work therein, that
soul shall be cut off from among his
people."

Try to tell anyone now, young or old,
that he or she might be "cut off from
among his people" for defiling Sunday,
and you would be regarded as hope-
lessly naive. Far too many of them
have misquoted and misappropriated
our Lord's later dictum: "The Sabbath
was made for man, and not man for the
Sabbath."

Yet in all this orgy of worldliness,
this misuse of the Lord's Day for wild
and selfish and unspiritual amuse-
ments, the wheels do keep turning for-
ward. Not swiftly, perhaps, but stead-
ily. There are growing symptoms that
people of intelligence are finding per-
sonal reasons for reserving the Lord's
Day as a day for something special.
Church. Rest. Meditation. A review of
the week just past and an appraisal
of the week ahead. Visits with relatives,
and calls on the sick and the shut-in.

A business acquaintance told me re-
cently, with some surprise: "A group of
us were out of town, and Sunday night
came without much to do. The gang
was for going to a movie. Young Ridley
begged off, unostentatiously but firmly.
Said if we didn't mind, he'd go back
to his room and read a book. It jolted
us a little, to be reminded that some
people don't go to shows on Sundays.
The rest of us, the ones who went
ahead anyway, didn't enjoy the movie
as much as we had thought. I guess we
felt sheepish and self-conscious."

Maybe next time, I thought to my-
self, the young man who observes the
Lord's Day the way he was brought up
to observe it won't have to spend his
quiet Sunday evening alone.

A not overly religious couple of my
acquaintance, having to spend Sunday
morning driving to see some sick rela-
tives, were at first annoyed, then im-
pressed, because their car radio
brought nothing from ten till noon but
church programs. It came as startling
news to them that more people at-
tended church via radio than they had
imagined. The husband was about to
turn the thing off when he noticed his
wife following the melody of one of the

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hymns. To his surprise he joined in, and they finished the old favorite together. Then they listened to the sermon and found it convincing and real.

I have been agreeably surprised to note of late how many of my friends and acquaintances attend some church on Sunday mornings. Whether it is due to our continual and recurrent wars and war scares may be debated. Yet all of us these days feel the need for prayer. We feel need for steadiness. Many of us have friends, or know of folks, who are or have been in mental hospitals for a total rest. When worry becomes too great for humankind to bear there is demand for strength from *somewhere*. People who never take time for church empty their lives of serenity and peace. Others who "remember the Sabbath day" find new resources for living.

A YOUNG businessman in Chicago told me recently of a great change in his life. "We used to regard Sunday as our day to do the family chores. I've been working on a book I hope to write. My wife saved her darning and mending for Sunday morning. In the afternoon, maybe we'd hammer nails and work at building a playroom for the two children in our unfinished attic, or something like that. We lived in an atmosphere of clutter and paint. And we never had time to go to see friends, or read any good books, or enjoy our children. Monday morning saw us worn to a frazzle; Sunday was our day of work.

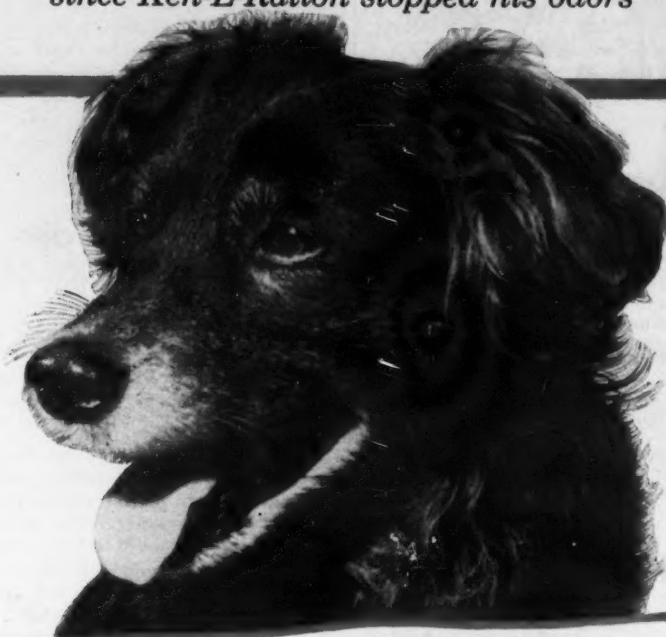
"Then," he went on, "my wife and I had a spell of sickness, and we took time to review our lives. We added ourselves up and found something wanting. We decided we couldn't afford any longer to neglect the training of our children. We knew we couldn't go on wasting our Sundays. So we started going to church.

"At first we didn't know anybody, and of course we did a little looking around before we found a church we really liked. When we started attending, what a difference! People became friendly. Our boy and girl began to bring home a better grade of playmate. Sunday is a day of peace for us now. Our whole week has become better organized. Where formerly we were rushed and tardy and ineffectual, now we seem to have time—time to read, time to visit friends, time to *live*! I guess that hour we spend at worship on Sunday morning helps us to re-appraise our lives and find out what is important."

Another young man, likewise establishing himself in the world of business and raising a family, was recently offered a better-paying job in a distant city. "I took the job," he said to me,

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"but first my wife and I spent a week end in that town. I wanted to see how my associates and future neighbors spent their Sundays."

Others I call to mind, including older people, make a practice of leaving their car at home as much as possible on Sunday afternoons and evenings. Those are hours for madmen to use the highways! Instead, the wise ones enjoy their back yards—in pleasant weather, that is. On winter evenings they get together with a few nearby friends, maybe serving sandwiches and a salad and spending a quiet evening—sanely and safely. The course is mapped out for those who have a Sunday evening church service to attend.

For all such, the one-day-in-seven takes on new significance. There are sound physical as well as religious reasons for a Sabbath day. Perhaps He who made us realized that the human mechanism operates best when given a weekly day of change.

Perhaps you have heard the legend of the wise men of France who once decided to create a week of ten days. "We have the metric system in everything else: ten millimeters make a centimeter; ten grams make a decagram," they argued. "Why not have ten days in a week?"

"Yes," encouraged a fellow savant, "we can do away with this silly system. While we're at it, let's have 100 minutes to the hour and ten hours to the day. Then everything will be orderly."

But the system bogged down. Human beings couldn't "take" it.

Many people thoughtlessly are proving in their own lives today that folks need and deserve a day of rest in seven. The fact that they won't accept it explains why doctors' offices are crowded, why when you walk down the streets of any city—especially on Monday mornings—you see faces

marked by worry, gloom and despair.

Try doing something different and ennobling on your day of rest. Do something unselfish. Visit the cemetery and tidy the graves of forgotten soldiers. Call at your nearest veterans' hospital and cheer up somebody lonely and neglected.

And go to church.

A leading minister in Akron, Ohio, tells his men's club: "Today, the single most useful service you can render your community is to attend church regularly." He means that thereby you align yourself with others who believe in worth-while activities, that your presence helps to attract and hold others who need to be convinced that churchgoing is modern and reasonable.

Going to church on Sunday may never put you in "Who's Who," exactly, but at least an orderly week end will help keep you out of those ghastly morning-after headlines, that pay passing tribute to the people who got themselves dismembered over Sunday. And it will brighten your Monday.

Going to church produces a cumulative feeling of assurance and calm. It helps straighten out problems which at times seem too great for the individual. It puts purpose into your living. My mother used to quote a sentence inherited from some ancient ancestor of ours: "A Sabbath well spent brings a week of content."

Mother needed no threat of unpleasant things, no menace of being "cut off from among her people," to persuade her to remember the Sabbath Day to keep it holy. She went to church and observed the Sabbath because she wanted to. She observed the day of rest because her own lifetime proved that this was the best way to do things, that it brought richness, balance, grace and beauty to all her days.

My mother was a very intelligent person. THE END

SAM SHOEMAKER STICKS TO HIS LAST

(Continued from page 21)

Number 61. Calvary Church stands next to it.

The occasion, that evening, was one of the monthly "Faith That Works" meetings, which are a feature of Dr. Shoemaker's "life-changing" formula. I was early, and had a chance to talk beforehand with the man known all over the world as "Sam." The famous Episcopalian is, at 58, a five-foot-ten dynamo. His habitual speech is rapid and concise, and is delivered in an Eastern Shore twang.

I asked him why it was so important that people talk about their religion. "It breaks down reticence, which is the main obstacle preventing them from putting it to work," he said. "For

some reason, people have become embarrassed and apologetic about being Christians. They seem to feel it ought to be kept secret, like a social disease. When they see somebody else come clean—somebody whose background and experience parallels their own—it reassures them that it's socially all right. Go on in and see how it works."

The Great Hall of Calvary House seats a couple of hundred people, on chairs arranged in concentric semi-circles around a low platform. It was bright inside, and the hall was nearly full. The people were pleasant and friendly, and they let me alone. There was none of what Dr. Shoemaker calls "emotional tub-thumping." All you had

to do was sit and listen, and that soon became absorbing.

The first speaker was a husky 38-year-old advertising executive. "I set out in life with certain specific goals," he said, "goals which, I believed, would guarantee happiness if I could achieve them. I wanted an attractive wife, two sons, a home I owned outright, and a successful business of which I was the head. By the time I was 35 I had all these things—but the happiness wasn't there. First I felt defrauded, then desperate. After a time of blaming everybody else, I realized that the trouble *could* be with me. I'd heard of Calvary House. One time on a business trip, when I was at a particularly low ebb, I came down here and spilled the whole story to Sam.

"I got an unflattering diagnosis. My trouble, I was told, was that I was trying to run the show as if it was all mine, instead of acknowledging the universe to be God's, and subject to His plan. On my knees, I found a little humility. I went home with a working faith that has grown. I had a lot of amends to make. For years I'd been snappish, domineering, and prone to impulsive spees. I had to rebuild, with God's help, on a basis of patience and sincere apology. The results have been beyond my wildest hopes. At last real happiness, not just 'fun,' has come into our family. Troubles? Sure, we still have troubles. But for the first time I'm getting the power to cope with them like a man."

The next speaker was an insurance salesman, well-dressed and having the manner of success. God entered his family, he said, when his wife joined a prayer group at the church. In a few weeks there began to be a difference. "She wasn't 'at' me so much, she was nicer. She didn't press me to go along to prayer meeting, but I began to want some of that new quality myself. One night I broke down and went. Something happened: I got religion with a bang—too much of a bang. I went to work on my unconverted friends. Before long I had no more unconverted friends—I had no friends at all."

He learned from this rebuff that you can't force religion on people, "which is what Sam had been saying right along." You wait until you see them want something better in their lives, he said, then let them know that God's help is available. Now they have a "cell" meeting in their home every Saturday night, with a dozen neighbors present. (A "cell," by the way, is any group of Christians, numbering from two to twenty, of the same or mixed denominations, meeting to discuss the application of their Master's precepts to practical living.)

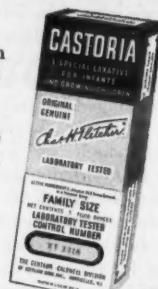
Sam's hospitality to groups he did
(Continued on page 112)

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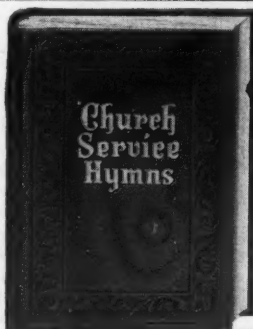
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*"The Amazing
Monsieur Fabre"*

AMAZING IS the right word to describe Jean Henri Fabre, and it might also be descriptive of this excellent film biography produced and distributed by Walter Futter.

The son of a hard-working, uneducated farmer, one of a large family, Fabre acquired early a great curiosity for the commonplace things around him in fields and gardens: the wasp, fly, ant, moth. Getting an education through hard work, he qualified as a teacher, at first regarding his insect studies as an avocation. Then his observations, and the notice of publications encouraged by John Stuart Mill, the English educator, began to bring him fame. Although he innovated radical changes in adult education which brought upon him the wrath of traditionalists in the teaching profession, he was called for consultation by Napoleon III on the education of his son, was decorated with the Legion of Honor and could have remained as the prince's tutor. But he preferred to return to his simple family life in a village in Southern France.

The rest of his 92 years were spent in



Pierre Fresnay, as the famous French scientist in "The Amazing Monsieur Fabre," introduces the wonders of insect-study to Albert Culloz, who plays his son.

studying and writing about insects. He left ten large volumes of his findings in his "*Souvenirs Entomologiques*," which are considered the best in this field. Victor Hugo called him "The Homer of the Insects." To the end, he remained a humble man with a proud spirit. Fabre often said that he did not discuss the origin of creation, for when he saw the marvels of the insect world, he knew that "God was there."

All these factors are keenly felt in the exquisitely rendered portrayal of Fabre's life. Pierre Fresnay, the great French

actor, plays Fabre, and is well supported by a good cast majoring in character delineations. It is interesting to note that the film was made concurrently in French and in English by the same actors. It was photographed in Southern France, where Fabre spent his life. With ingenious skill, many discoveries and observations in the insect world are embodied in excellent photography; it is possible that we see them better than Fabre himself did.

This fine film introduces to American audiences a great man and his little world which is as large as God's creation. **F**

OTHER CURRENT FILMS

Audience Suitability Ratings:
A—Adults; Y—Young people;
F—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification moreover, is no guarantee the film is flawless; it is merely a guide.

EIGHT IRON MEN (*Kramer, Columbia*). Here is a strong drama of war as it is lived and fought near the front, with its dirt, boredom, army rations, quick thinking and action in emergency. Behind the gripes and outspoken criticisms of the men, one sees a close-knit, loyal, self-sacrificing group. The characters, all well cast, are a convincing cross section of men of various backgrounds and attitudes, brought together in a common cause. One of the best things about the picture is that it has neither date nor place. It is an incident in a terrible war and, in its reality, stands as the symbol of it. An excellent production. **A, M**

THE STRANGER IN BETWEEN
(J. Arthur Rank; Universal-International).
The story is a graphic depiction of the

nemesis or guilt. A betrayed husband kills his wife's lover. At the point of flight, a child collides with him. Both are running away, one from crime, the other from potential delinquency through bad treatment in a foster home. They join forces as they are pursued from London to a Scottish fishing village. This haunted journey draws man and child together. Because of the boy's trustful affection, the tracked killer's conscience overcomes his first instinct of self-preservation and leads him to acceptance of social retribution. Plot unrolls at a fast pace and suspense is continuous. Location settings add interest. Extremely well acted. **A.** **Y**

O. HENRY'S FULL HOUSE (20th Century-Fox). Four of O. Henry's best-known stories, each with its well-turned surprise ending, are screened faithfully and seem to come alive. John Steinbeck

introduces each story with background data and running commentary; plots and characters are sufficiently varied to maintain interest. Every story stands on its own merits in artistry and interpretation; all acting is of high order. This grouping of American short stories is literate entertainment.

WHERE'S CHARLEY? (*Warners*). The stage play and film of former years, "Charley's Aunt," which has been recently a successful musical comedy, comes to the screen with artistry and hilarity, adding a fresh viewpoint to several episodes. Done in pleasing Technicolor and full of the bright personality and skilled dancing of Ray Bolger, the highly entertaining farce-comedy with scenes of true musical-comedy song, dance and lively action, keeps up its merry tempo. The film demonstrates that however dated a plot, if well handled, it can still delight an audience. **F**

LES MISERABLES (20th Century-Fox). The highlights of the narrative have been chosen for this episodic version of Victor Hugo's romantic and documentary historical novel of 19th-century France. Other than the heart-rending pathos in the inhuman treatment of galley convicts,

**Film Reviews and Ratings by the
PROTESTANT
MOTION PICTURE
COUNCIL**

much of the realism and social impact of the biting drama have been dispensed with, leaving an interesting story of the growth of a man's soul and its effect on the opposing nature of another (Valjean vs. Javert). Some of the familiar events of Valjean's odyssey are well recounted and the relentless pursuit by Javert remains insistent. Settings are artistic and photography excellent. **A, Y**

THE QUIET MAN (Republic). Fighting, gambling and drinking are the main features of this lusty Irish jamboree, beautifully set and magnificently photographed in Technicolor in the Irish countryside. A quiet-natured American prize fighter returns to his native Irish soil to find peace of mind after accidentally killing a man in the ring. He falls in love with a hot-tempered spinster and they are married when her dowry is paid by her brother who is withholding it. Fights ensue and all scores are settled. Comedy is heavy handed and is heartily engaged in by all participants, whether bibulous matchmaker-bookmaker, or the gambling local clergy (all faiths indulge in it, priest, rector and bishop). Continuous drinking and demonstrations of bad temper seem to be part of love-making. A fine musical background. **A, Y**

SUDDEN FEAR (RKO). A melodrama filled with lavish settings and surprise, excitement, suspense. After a short acquaintance an actress-playwright marries an actor to whom she has refused a part in her play. She is shocked to learn that he has a lover and that they plot her death to obtain her fortune. She decides to turn murderer but her conscience and fate intervene. This unpleasant plot develops clearly and unrelentingly with no loose ends. Joan Crawford's performance as the efficient woman absorbed in her work and as the betrayed wife planning revenge and finally delivered from fear, is an achievement in acting. **A**

BECAUSE YOU'RE MINE (MGM). This musical provides a suitable vehicle for Mario Lanza who contributes a full complement of songs, from operatic arias to "commercials," some ballads in popular vein and a beautiful rendition of Malotte's "The Lord's Prayer." The induction of a well-known opera singer into the Army develops into an amusing and fantastic story of the influence of a "voice" on the whole garrison, generals to privates, with the adventures attending the tenor's romances. This is the Army without somber implications of war, with some humor and a variety of situations made to order for entertainment. Excellent Technicolor, good settings. **A, Y**

WILLIE AND JOE BACK UP FRONT (Universal). Bill Mauldin's cartoon characters of World War II come alive again, this time in Japan, in this army life comedy, well played, majoring on the hardships of private soldiers. On a hard-earned leave, they become friends of an American smuggler of ammunition, but last-minute heroics save them. Good dialogue, spontaneous humor. **F**



Eleanor Powell and her Sunday-school class. Son Peter is at extreme right.

The Faith of the Stars

By WILLIAM LINDSAY YOUNG

MRS. Glenn Ford, known to the motion picture world as Eleanor Powell, came to filmdom's capital in 1935. Prior to that time she lived in Springfield, Mass., where she was born, and in New York City. Her husband, also a leading actor, was born in Canada, but has lived in the Los Angeles area since he was seven years old. The Fords have a seven-year-old son whose name is Peter. "We named him Peter," said Miss Powell, "because it symbolizes the kind of person we want him to be when he grows to manhood—strong, solid and substantial."

Miss Powell loves to do her own housework. As a regular part of the Sunday program, in addition to teaching her Sunday-school class and attending the Beverly Hills Community

Presbyterian Church, she and her husband invite the neighbors' children in for an evening of fellowship and wholesome fun. Miss Powell makes pancakes, the invariable choice of the youngsters.

Her pastor, Dr. Samuel R. Allison says, "I have never known a more faithful teacher than Miss Powell. She is always first to appear on Sunday mornings, and has not been absent a single Sunday since she became a teacher two years ago. And her husband has been very helpful in our church's activities. Last Christmas he took complete charge of our pageant and the result was a wonderful Christmas program. Both he and his wife play a really significant part in the life of our church." Of her faith Miss Powell says:

"WHAT WE ARE, and what we do, is far more effective in our Christian influence than anything we say. Our little son may not remember many of the principles I try to teach him in my Sunday-school class, but he will never forget the fact that his mother was a teacher. And if what I expound in the lesson is not demonstrated between Sundays in our home, it is possible that I might do more harm than good. Children are quick to detect sham and insincerity. That is one of the reasons I am greatly concerned that my habits do not belie my words. For instance, I cannot with good conscience teach cleanliness and the care of health and then go about with a cigarette in my mouth. I do not believe that the use of tobacco is consistent with the highest standards of Christian conduct.

"I think people who claim to be Christians should take their church responsibilities with real seriousness. My husband, as an actor, is frequently called upon to go to Europe and other parts of the world in the performance of his duties. I would love to go with him on these more or less extended journeys but I don't. There are two important reasons why I remain at home. One is our little son. He cannot grow up to be the kind of man my husband and I want him to be if he does not have all the care, love and affection that only a mother can give. The other reason is my Sunday-school class. Not only would I miss the class personally, but I can't expect them to have a growing appreciation for the importance of the church if I don't take it seriously myself."

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SAM SHOEMAKER STICKS TO HIS LAST

(Continued from page 109)

not himself originate, but which work in common cause, has made Calvary House an important interdenominational center. The local group of the national prayer fellowship, Camps Farthest Out, holds its Monday evening meetings on the third floor. The regional office of The Breakfast Groups (International Christian Leadership), an enterprise of Christian businessmen, is on the third floor. On Wednesday nights there's an Alcoholics Anonymous meeting in the Great Hall, and a tale hangs thereby. In this same hall, eighteen years ago, one of AA's founders absorbed from Sam Shoemaker precepts which later made up several stout planks of the famous plan that is now faithfully followed by 150,000 recovered alcoholics.

There are numerous projects, other than "Faith That Works," that Sam started himself. A "clergy school," at which working clergymen deepen their personal commitments to the Christian life, meets twice a year. At the last one, held this spring, thirty-six ministers attended, representing the six major Protestant denominations and coming from ten states. A men's cell meets at 5:30 on Mondays on the second floor, while a women's cell is meeting on the floor above. Once a year there's a "vocational conference," at which men from the college cells discuss the merits of the ministry as a life work. About a dozen men a year enter divinity schools of several denominations as Sam's proteges.

At Sam's Point Four, "mighty acts of healing," the reporter's task becomes more complex, and for good reasons. One of these is Sam's: "When you overemphasize the spectacular you often lead people to disappointment. Faith in the goodness and power of God must come first; spectacular healing is a product, not a cause. We keep our focus on ordinary lives brought to ordinary happiness by ordinary Christian faith applied. When extraordinary things happen, we accept them as evidence of what we knew all along could happen."

Extraordinary things do happen sometimes, and one of the fascinating sidetrips of my spiritual tour of Calvary House was looking into some of them. A few years ago, mere mention of "faith healing" brought a fearful hue and cry from the medical fraternity. This has changed, partly because the insights of psychosomatic medicine ("resentments make you sick") have brought many doctors to see almost eye to eye with informed Christians. An official of one of New York's big hospitals, a regular attendant at one of the Calvary House meetings, told me: "Three years ago,

practically all our medical staff were religious skeptics. Today, all the doctors respect the healing power of religion, and some are outspoken Christians."

Neither beneficiaries nor witnesses of divine healing incline to press their claims. "What would be the point?" asked a man, who was cured of diabetes. "If people know God, they know He heals; if they don't, they wouldn't believe it." Even among reported healings, there are borderline cases, where one might reasonably ask: "Was it the medication? Was it ordinary natural healing, which just happened to be speeded up a little? Or was it a super-natural cure?" Eliminating these, there remains a residue of current cases that were under constant and expert medical observation throughout, and where the recovery can only be attributed to what the skeptic calls "an unknown force," and what the religious person calls God. These include acute cases of hay fever, pneumonia, spinal meningitis and cancer.

SAM Shoemaker himself doesn't bother his curly, gray head much about such things. For one thing, he's too busy to spend much time tabulating results. He turns out a book almost every year, a couple of magazine pieces a month, and receives two hundred major outside speaking invitations a year, of which he accepts fifty. Believing that "the best young brains of the nation are not too good for the ministry," he makes frequent excursions to nearby campuses. A moderately early riser, he begins each day with a half hour of personal devotions. Convinced that "religion is people, met face to face," he packs every spare half-hour with appointments for personal interviews. He has even been known to duck out of church services he was conducting to counsel with some distraught seeker during hymns.

Dr. Shoemaker claims to have "the perfect minister's wife." Helen Smith Shoemaker has been a working partner in many of Sam's ventures, besides having a number of her own. Notable among them is her book, "Prayer and You," a volume with illustrations from all that has happened in a quarter-century of experience. They have a daughter at Bryn Mawr, "going strong spiritually herself."

A feature of Sam's career as a religious revolutionary has been the pot shots he takes at people, regardless of the kind of hat the target may be wearing. He scores sectarian pride and exclusiveness, beginning with his own denomination. "We Episcopalians are

probably the worst of the lot in this respect. There are those of us who treat other Christians as if they were not only ecclesiastically irregular but socially inferior." He asserts that most of the doctrinal niceties that have split up the Christian Church are twaddle. "There is a fellowship in Christ that transcends most of them, once people really believe in our Lord's divinity. How are we going to get on with the brotherhood of man, if we keep being distracted by the number of angels on pinheads, or in them?"

Sam's unblushing honesty about church matters is a source of chagrin to those of his colleagues who like to keep a nice front on things. Failure of most of the clergy to become converted, he says bluntly, has scuttled in dry-dock most large-scale plans to evangelize the world. "In the past twenty-five years most of our great denominations have set out on one to five different ventures to produce spiritual awakening. One of the things most making for discouragement in the churches today is that these plans fail—because they do not start with the planner."

HE DOES not restrict his needling to the clergy. His pronouncements on "important" laymen are hardly more reassuring, to those of them who'd like to rest on their spiritual oars. He wags his big, rough-hewn head in concern over what he calls "a typical pillar of the church—a man who is public-spirited and generous, a churchgoer all his life. Yet his faith never reaches the deepest desires of his own heart, or brings real happiness to his family, or affects the company of which he is senior officer, or transfers itself to friends. Such men are the backbone, and the despair, of every parish situation."

Despite his penchant for intramural candor, Dr. Shoemaker is, when facing the public, one of the most effective defenders organized religion ever had. "Today the anti-God forces find leadership, company, a world-view and a world strategy in communism. The pro-God forces center in the Christian Church, whose methods often seem skimpy and slow. Yet the Church and the things for which it stands hold the key to any future worth living on this planet. This means it is the most important institution on earth. The hope of the world is its churches—and the hope of the churches is a membership that means what it says."

Sam takes liberal doses of his own prescription for clergymen—ever renewed conversion. He likes to pop in at meetings and just sit. "I need this as much as anybody else, maybe more." One time, during the question period at an address in a seminary, a theologically rigid young seminarian spoke

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up sternly: "Do you mean to say, sir, that you still err?"

"Regularly," Sam cheerily replied.

The grizzled evangelist makes short work of those who hold off from a religious commitment because they are "too scientific to believe such tales." This point of view, he says, is merely a cultural lag left over from the nineteen twenties. "Today's most advanced scientists accept religion. The farther science advances, the closer it comes to Christianity. People who still put aside religion on 'scientific' grounds are simply out of date."

I saw evidence of this point of view at a Faith That Works meeting where one of the speakers was a science student at an Ivy League college. His father is an engineer, he said, and he'd been raised in an atmosphere of mild scientific skepticism. The family went to church occasionally, and absorbed a vague ethical notion that if you were good you'd be happy. Higher education at first tended to confirm the idea that what power there was could be understood through usual methods of scientific inquiry. College life went along in a pretty lonely, every-man-for-himself, but not too unpleasant way. You growled good-morning to your roommate and to the guy who sat next to you in class, but you didn't really care about him, or he about you.

"Then, a couple of years ago," he said, "some of the fellows in our eating club joined one of the Christian cells that had started up on Sam's inspiration. You could see changes right away. They seemed to be happy all the time, and for no particular reason. They were friendly, they cared about people. I attended some meetings, where we talked about God and what He expected of us. We thrashed out the relationships between scientific and religious truths, and began to grow."

A friend says that the most remarkable things about Sam are those that have happened around him. Nevertheless, some revealing things have happened to him, also.

Samuel Moor Shoemaker, Jr. was born in Baltimore, Maryland. His father occupied himself with such various interests as Maryland highways and education and the breeding of superior dairy cattle on the family estate. Sam's great-great-grandfather, also named Sam Shoemaker, was a Quaker mayor of Philadelphia before the Revolution.

It was a fox-hunting, steeple-chasing country around Green Spring Valley, where Sam grew up. Every boy had his own pony, and Sam remembers his childhood as being a happy time. Though there was no family precedent for it ("I was the second clergyman from the neighborhood since the Revolution"), young Sam wanted to be a

minister from the beginning. When he was seventeen he asked his father for the use of a large common room in the big dairy house, and he conducted regular worship services there for the farm employees. He went to Princeton from 1912 to 1916 (teaching Sunday school all four years), then to China for a two-year hitch as a teacher in an Episcopal school.

While in China he met Frank Buchman, who later was to found the Oxford Group movement (now Moral Re-Armament). The meeting had a lasting effect on Sam. Buchman was then testing out new principles of evangelism he'd learned from the late Henry Wright, Yale's great divinity professor. When Sam failed miserably with his first prospective convert, a young Chinese businessman, he consulted Buchman.

"Go see him again," Buchman suggested, "after you have first given yourself unconditionally to God." Sam spent a black, lonely night, thinking it over. Was he ready to stay in China the rest of his life, if God asked it? Could he give up his beloved Maryland, give up seminary, give up the church career he had planned? Only after "the darkest night" of his life could he honestly answer, "Yes."

Next day he told the whole story to his Chinese friend. Moved by Sam's honesty, the man said, "You've converted me." "No," Sam said, "you've converted me." The experience impressed Sam forever with the necessity for complete honesty in religious discussion.

GOD having issued no counter-instructions, Sam returned to this country, went to seminary, and, in 1925, became rector of Calvary Church, New York. In 1930 he married the daughter of New Jersey's Senator H. Alexander Smith—Helen. Meanwhile he had become a close associate of Buchman in the Oxford Group. This connection survived until 1941, when he parted company with Buchman over "group policies he could not endorse." One point at issue was the place of established churches in the religious scene. Sam felt, and still feels, that the churches should be revitalized, not bypassed.

To a young rector, the Calvary Church of 1925 could have been regarded either as a challenge or a discouragement. Sam took it as a challenge. The neighborhood, which had been residential when the church was built, had gone to business buildings, and the congregation had moved out along with the residences. The building of Calvary House is regarded by many as Sam's major accomplishment—to date. It was achieved by the same jaunty disregard for human

precedent that has characterized his whole career.

While still in seminary, Sam ran across the slogan: "The purpose of religion is to comfort the troubled and trouble the comfortable." He has made it the keystone of his ministry. Though it may not have endeared him to the comfortable, it has made him a hero to many of the troubled.

Pittsburgh has lately remodeled its downtown skyline. The vestrymen of a church in that city—which is also called Calvary—decided that the metropolis ought to have "a spiritual renovation to match its physical one." The man they called in was Sam Shoemaker. Pittsburgh has never been noted principally for its atmosphere of spiritual sublimity, and nobody imagines the revamp will be easy. There's a feeling around town, though, that if anybody can do the job, Sam can. On Gramercy Park he leaves behind him a legend—and a busy center where men and women of all the Christian faiths find common ground.

HOME IS THE SAILOR

(Continued from page 30)

case. In the city's pulpits, in the press, wherever he could find an audience, he told the people of New York what was going on.

In the end he got action. The police of the waterfront began to do their duty. An honest judge was seated on the bench. There began to be convictions for assaults on sailors.

More and more captains began to ship their crews through the Institute. It was better business to have a crew of healthy, sober men rather than bruised, bloody, groaning wretches.

Mansfield took his war on the crimps all the way to the legislature, which finally passed a law to prevent the crimps from boarding ships, a law requiring the licensing and inspection of sailors' boarding houses, and a law against the kidnapping and forcible shipping of crews.

Dr. Mansfield's ultimate dream was to bring all the activities of the Institute under one roof. One great building in which all the wants of the sailor ashore could be met: bed and board, amusement and social life, hospital and church.

It should be home—for sailors of every race.

Whatever else he might be doing, Mansfield always had in mind his plan for 25 South St. If he dined in a restaurant he asked to see the kitchen. If he stayed at a hotel he talked to the manager about furnishings and laundry problems. Whenever he met a man who looked as if he might have money he talked of the endowment of a read-



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The cornerstone of 25 South St. was laid in 1912, the building was finished the following year: a 13-story building, occupying a city block, it dominates the lower East Side waterfront, and is visible to any ship coming up the harbor. On the roof flag signals in the International Code spell out "Welcome!" The upper floors are sleeping quarters, with 1600 beds. If a sailor wants to spend \$1.50 he gets a private room. For 50 cents he gets a comfortable bed in one of the dormitories. If he has no money he gets a bed on credit—and in most cases he pays his bill eventually.

Downstairs are restaurant and cafeteria, lounges, game rooms, movie theater, etc. A U.S. postoffice handles half a million pieces of mail a year, the equivalent of a postoffice in a town of 30,000. A bank accepts deposits of a seaman's pay and issues travellers' checks. A navigation school gives the ambitious sailor a chance to become an officer.

Sailors of different nationalities have their own club rooms at 25 South St. A Dutch, a Belgian, a Swedish sailor can come in, certain of finding others who speak his language, books and magazines that he can read. But, just as often, sailors of different lands get together in the general lounges. If the other fellow doesn't speak your language you can get up a checker game with him by making signs.

On the roof of the building a small radio station was installed in 1921. Using the call letters KDKF, it inaugurated the Institute's radio medical service for ships at sea. The service proved so valuable the first year that Dr. Mansfield asked the Radio Corporation of America to take it over. Today, free of charge, Medico handles thousands of requests for medical advice from ships all over the world and has seen its service copied by similar organizations in many other countries.

And there's the Institute chapel. They don't press religion on the sailors who make 25 South St. their home but each year 10,000 of them attend church services.

The building and its equipment fulfilled all Dr. Mansfield's dreams. And he lived to direct his beloved Institute until 1934. One of his greatest contributions was the selection of the right woman as house mother for the building at 25 South St.

As a girl in Boston, Janet Lord had an instinct for "the luxury of doing good." So when a friend of the family asked her to teach a Bible class in a small seaman's mission, she took the job. Soon it expanded into that of welfare worker in the mission.

To her surprise, none of the sailors

insulted her—even when they were drunk. They were, she decided, not the debased brutes they were generally supposed to be; they were rather a pathetic lot of grown-up children who needed somebody to take care of them.

In the mission she met E. H. Roper, a young man studying for the ministry. They were married and took over the direction of a seamen's mission in Portland, Oregon.

Roper died in 1915. Janet, aged 45, was left with three daughters to support. It was then that Dr. Mansfield offered her the job of housekeeper at 25 South St. To that job she devoted more than a quarter of a century.

A practical, highly competent administrator, Janet Roper was essentially a trouble-shooter. Whether it was a mix-up in the baggage room, a breakdown of service in the cafeteria or a sailor drunk and making a nuisance of himself in the lounge—she would set things right.

HER ability extended to human relations. Many of the transient residents of 25 South St. got in the habit of taking their troubles to Mrs. Roper rather than around the corner to the bar. It might be a boy who had gone to sleep in the subway and been robbed of his money and seaman's papers. Mrs. Roper would see that he got an advance from the Institute's "Discretionary Fund" to tide him over, and she'd help him apply for new papers.

And she was always trying to get sailors to write home to their families. Word of her work spread, and she began to get letters from parents seeking to get in touch with sons last heard of at sea. That was how she came to start her famous Bureau of Missing Seamen. She opened a file, accumulated photographs which were posted on a bulletin board at 25 South St.

A sailor, walking along the Embarcadero in San Francisco, might be hailed by another: "Hey, you, did you know Mrs. Roper is looking for you?" Altogether the Bureau has located over 5000 missing seamen.

Until her death in 1943, Janet Roper kept in touch with "her boys" when they were at sea. Her daily mail was enormous. It is largely because of her that sailors on all the oceans think of 25 South St. as home.

New problems engage those who run 25 South St. today. The crimps are finished but there are still swarms of parasites to prey on the sailor. At the end of World War II there were 255,000 seamen employed in the U.S. merchant marine. Soon after V-J Day three fourths of them were "on the beach." Even five years later there were about 50,000 unemployed. 25 South St. doesn't turn seamen away. How to take care of thousands of jobless, penniless

sailors was the worst headache the Institute has ever had.

The Communists moved in to try to exploit the situation. In all the ports of the world seamen are one of the Party's prime objectives. Moscow is trying to organize a cell of "reliable" Party members on every ship.

Luckily the present director of the Institute, Raymond Hall, is a fighting man, like Mansfield. As paratroop chaplain, he hit Omaha Beach with his outfit on D-Day, was wounded. Later, after a big drop behind enemy lines in Holland, he was captured. He escaped from the prisoner of war camp, got to Russia, eventually made his way home. Finding the thought of a quiet parish a little too restful, he gladly accepted the assistant directorship of the Seamen's Church Institute. In 1949 he became director.

Dr. Hall believes in modern weapons. Sailors love television, especially like to watch fights. At 25 South St. a sailor can see a fight on a screen twice as big as they have in any bar within a dozen blocks. And he doesn't have to keep ordering drinks to be welcome.

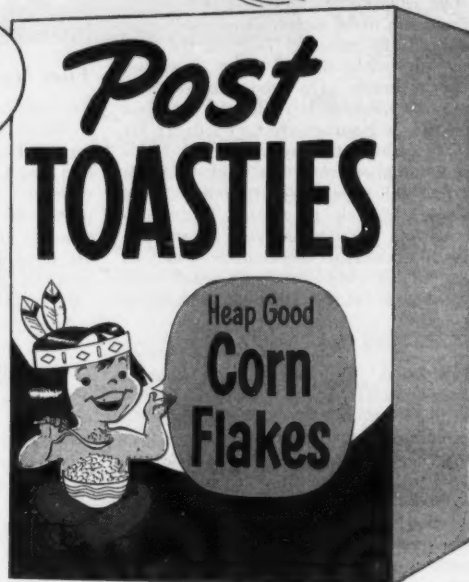
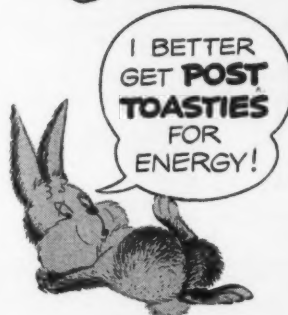
Dr. Hall, like Janet Roper, believes in personal contacts. No administrative business seems important enough to divert him from a sailor's tough personal problem. There is a resident psychiatrist at 25 South St., and a branch of Alcoholics Anonymous. Alcoholism is a perennial problem of those who deal with sailors. So far 50 chronic alcoholics have apparently been cured.

Dr. Hall's first big assignment was to find jobs. Since the supply of seamen so greatly exceeded the demand, part of the problem was to find work ashore and fit seamen for it. Hall and his assistants became vocational guidance experts—put seamen into jobs varying from market gardening to professional guitar playing.

Today most of sea hiring is done through the unions, in New York chiefly through the National Maritime Union, which maintains a "hiring hall" for that purpose. For a long time the union was unfriendly to the Institute. Now the two work together. The union keeps the Institute informed of the particular categories of seamen needed, and the Institute sends over the men needed.

For Raymond Hall, as for Archibald Mansfield, the center of 25 South St. is the chapel. His chief function is the service which he conducts there every Sunday. That the attendance is increasing pleases him more than any of the other results of his work.

And so, today, New York is regarded among shipping men as one of the best ports in the world. 25 South St. is perhaps the chief reason. **THE END**



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BACK TALK



Presidential Race

TO THE EDITORS:

You seem to be hurting General Eisenhower all the time by keeping the fact before the public that he is not a member of any church. Do you realize that Abraham Lincoln is still our greatest American and our greatest President? He did *not* belong to any church. I am a church member from way back—but just that fact will never save my soul. . . . Are you going to help to get the Protestants out to vote for Eisenhower, or are you going to encourage them either to stay at home or to vote for a divorced man for President of the greatest country in the world?

Garden City, N.Y. AN AMERICAN

● We break our precedent of ignoring unsigned letters to reply to "An American" who chooses to remain fearlessly anonymous. Dr. Poling and news writer Courier emphasized the church relationship of candidates because (1) voters have a right to the information; (2) the sly whispering campaign declaring Mr. Eisenhower (a Protestant) to be Jewish is anti-Semitic in origin, a disservice to him and to the Jewish faith, and ought to be quelled. CHRISTIAN HERALD is doing its best to get out the vote. How that vote is cast is the business of sixty million Americans.

. . . I honor any man's humility in the face of the weighty responsibilities involved in being named as a major party's nominee for the Presidency. But I am deeply troubled by the biblical parallel Governor Stevenson chose to draw between Christ, contemplating death on the cross, and a reluctant candidate for the Presidential office.

Ann Arbor, Mich. CARLTON F. WELLS

. . . I agree with Mrs. Sterling ("Back Talk," Aug. '52). It would be better if we were more cooperative and prayed a little more for our President instead of criticizing him. We have as good a President now as the United States has ever had.

Houston, Texas

(Mrs.) EULA LANGSTON

A Plea and A Hint

TO THE EDITORS:

Commenting on Dr. Poling's editorial on strikes (July '52), who really benefits by them? Both workers and the general public suffer. Someone should devise a plan to rid us of this ungodly situation. . . . A hint to my fellow readers: If you have never given your pastor a Christmas

present, give him a year's subscription to CHRISTIAN HERALD. You will get big dividends.

Lehighton, Pa. HARVEY J. CHRISTMAN

That Man Courier

TO THE EDITORS:

When I read Gabriel Courier's comments, I cannot but wonder if he hasn't had one too many cocktails and why his columns are given almost front-page prominence. Another question is, "How much of his many Bibles has he absorbed?" He must have overlooked these two suggestions found therein: "Judge not" and "Be ye kind."

Coalmont, Tenn.

(Mrs.) DELIA L. BEAN

. . . I find his news interpretations always interesting and thought provoking, though I sometimes like to argue some points, particularly those dealing with the pending political campaign.

Lunenburg, Mass.

(Rev.) DAVID WALLACE

. . . I like very much Courier's slant on the various subjects. He hits the nail on the head, and that's that.

Sycamore, O.

C. F. RIEDEL

Good Works

TO THE EDITORS:

Please ask readers Backman and Nicholson ("Back Talk," Sept. '52) to tell me of a better way for soul saving than to have some unbeliever watch a Christian willingly tackle a stack of 100 or more greasy dishes. . . . Furthermore, unbelievers who will not come into a church come in contact with Christians by use of socials.

Conneaut, O. (Mrs.) J. W. COOLEY

"Playing" Church

TO THE EDITORS:

I have just received my September copy and my eyes fell on "Try 'Playing' Church." I believe I will try your "game." My children are small and cannot seem to enjoy the reading of the Bible, so sure hope it works here.

Opp, Ala.

(Mrs.) FRED BURDICK

Heralds in the Barrel

TO THE EDITORS:

My subscription to CHRISTIAN HERALD has brought back pleasant memories of my childhood. It was while visiting my grandmother that I first became acquainted with it. A neatly stacked barrel of magazines in the old log smoke

house contained HERALDS and other magazines. No child of today with his various comic books could be any happier than I was reading them.

Bruni, Texas

(Mrs.) JOHN M. CAMPBELL

In Mysterious Ways

TO THE EDITORS:

Our flying saucers have caused one thing—millions of sinners now look up to heaven and wonder.

New York, N.Y.

BILL HERRIES

Posies to the Editors

TO THE EDITORS:

"Everybody Likes 'Chuck' Templeton" is the best article you have published in the last five years. It gives me a real thrill to hear of and see many lives changed when Christ is given first place.

Clearwater, Fla.

FREDA WALTON

. . . I was much moved by "We Adopt a 'Blonde'" (Aug. '52), and feel I must congratulate both the editors and author responsible.

Long Beach, N.Y.

ROD VANDIVENT

Faith Baldwin

TO THE EDITORS:

I must express my appreciation and enjoyment of the articles by Faith Baldwin. There is a deep spirituality to them and her description of nature in all its moods brings the out-of-doors very close.

Martinez, Calif. (Mrs.) RALPH ARNOLD

Haven on Earth

TO THE EDITORS:

I have two boys at Rody's Ranch for Boys ("Rody and His Rainbows," July '52) and how I praise the Lord for this wonderful haven, whose motto is, "It's better to make boys than mend men."

Jacksonville, Fla.

(Mrs.) RUTH T. REYER

Kind Words

TO THE EDITORS:

I have been reading CHRISTIAN HERALD since I was a child 25 or 30 years ago. It is a wonderful magazine. I like every bit of it, the daily devotions, the stories. I do so like your viewpoint on politics, etc. I like what you are doing to promote better motion pictures. Thank God for a magazine that stands for right and is not ashamed of it and does not mind expressing the right!

Pageland, S. C.

MRS. CECIL KNIGHT

. . . I want to say your magazine had something to do with my accepting the Lord Jesus as my Savior last May. Today it is still giving me strength!

Oakland, Calif.

DICK SNYDER

. . . For many years I have read CHRISTIAN HERALD and thoroughly enjoyed it. But since coming to India it has meant more to us than ever. On the mission field one has to make his own pastures, and good devotional reading surely helps make the feeding-ground rich. I shall never forget what your magazine meant during a siege of illness we had with diphtheria.

CHRISTIAN HERALD

Two of my children were ill with me and the days seemed interminable and full of hot pain. As I read your magazine I rested my weary heart on its many words of comfort. May God bless you!

Basim, Berar, M.P. HAZEL C. LEE

... I am a student at Tokyo University Law School. I read CHRISTIAN HERALD regularly at a library operated by GHQ, SCAP. Everything in it is very helpful in my leading a Christian life. Thank you!

Tokyo, Japan JUN-ICHI YOSHIJIMA

... My neighbor has been lending me her copy of CHRISTIAN HERALD. Now I feel I must have my own; please enter my subscription. Although I read many religious periodicals, I can honestly say I have found none speaking out so fearlessly against the evils of our day.

Lakewood, O. Mrs. W. H. HIGER

The Book Club

TO THE EDITORS:

The Family Bookshelf books are so valuable for now and the future of all generations. I am so thankful for books to buy for a better impression on the minds of youth today.

Warrensville, Pa.
(Mrs.) MABEL ADERHOLD

... I am appreciative of a book club that can be trusted. Most of the book clubs have so much realistic literature that it is unsafe for their selection to come into your home. May I say that I feel you are rendering Christian families a worth-while service.

Kankakee, Ill. HAROLD W. REED

... One of my neighbors has recently joined and we are having such a good time circulating the books among our friends, for we know we are giving them something very worth-while.

Calico Rock, Ark.
(Mrs.) D. L. NAYLOR

... I wish to compliment you for a very good idea and plan. Best wishes for all the success possible with the project.

Addison, Mich. WAYNE GRAY

Home Missions

TO THE EDITORS:

Our churches spend millions of dollars to send missionaries to other parts of the world. Yet, these same people are not welcome in many churches here. I believe love for God and faith in Jesus is best taught through example.

Belleville, Ill. (Mrs.) M. E. CREECH

Onward, Christian Soldiers

TO THE EDITORS:

I have been in the Army for nearly eighteen months and have had access to the CHRISTIAN HERALD most of the time. It has been a source of much inspiration and meditation for me when I was in need of such help.

Ft. Leonard Wood, Mo.
(CPL.) HOWARD CRENSHAW

... I have been reading the CHRISTIAN HERALD since I came into service..

Ft. Benning, Ga.
(PVT.) ROY C. SANDERS

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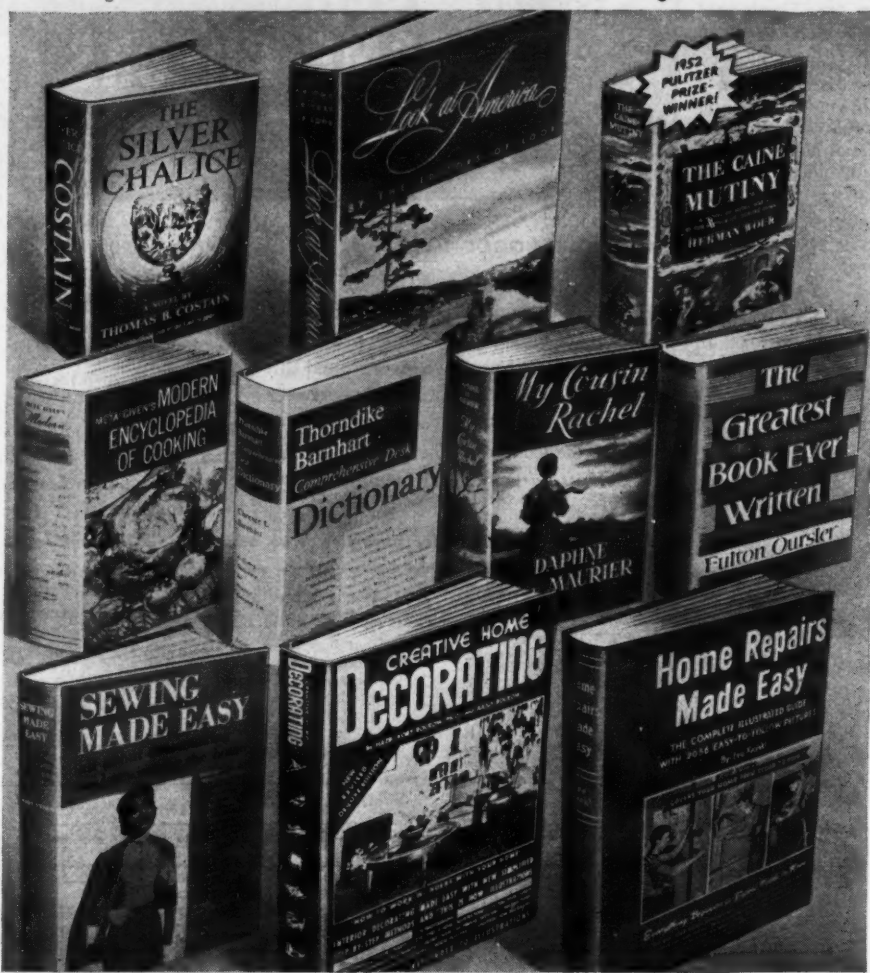
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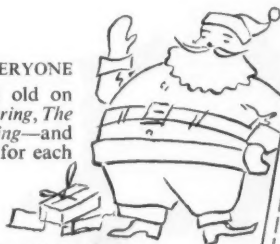
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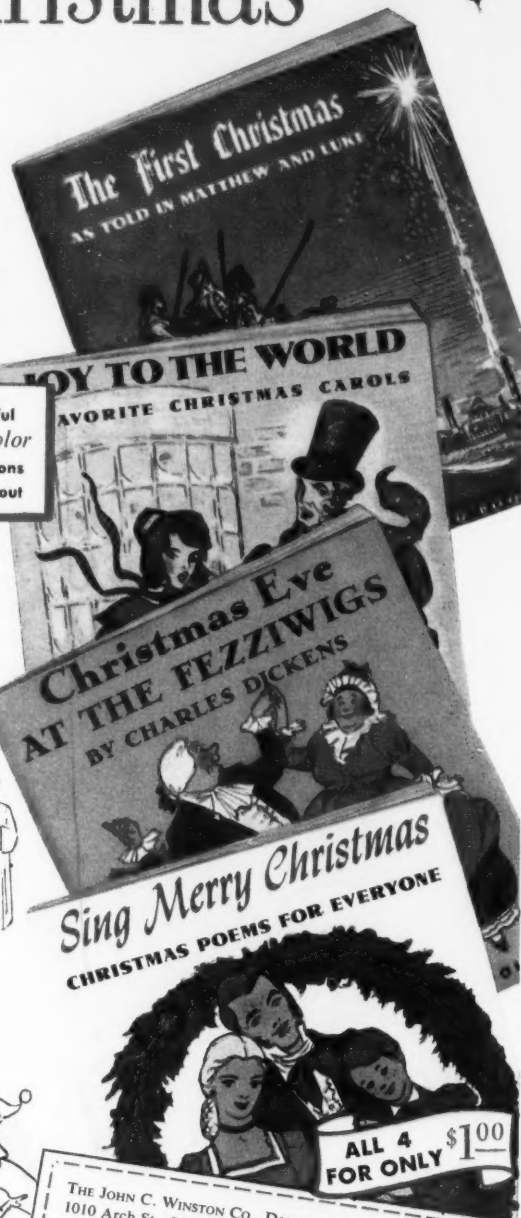
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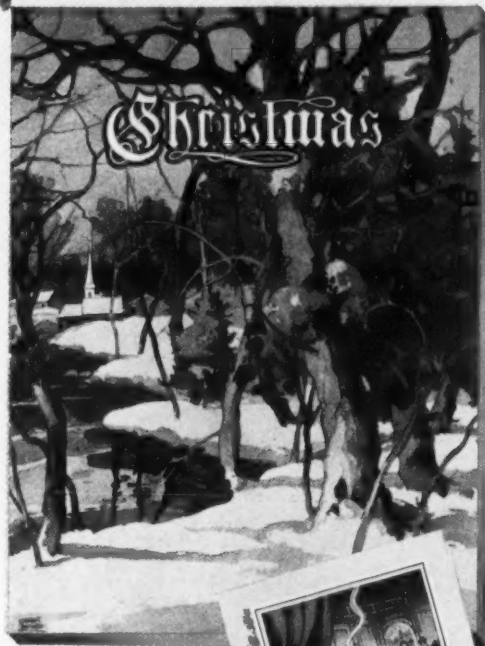
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